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ABSTRACT

This book is intended to help teachers introduce the country of Nepal to their students. The teacher sections offer suggestions for: (1) "Fitting Nepal into the Global Jigsaw"; (2) "Zeroing In"; and (3) "Himalayan Majesty." Additional sections of the book feature: (1) "The Mountains"; (2) "The People"; and (3) "The Issues." Nepal is set as a backdrop for global issues and concerns. Each section of the book has students begin with their own reality, uses a global framework, and centers on a specific event and/or historical/cultural/geographical aspect of Nepal. (EH)

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Nepal

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from kathmandu to mt. everest

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Nepal

from kathmandu to mt. everest

Marilyn Turkovich
Peggy Mueller
with
Linda Bubolz

Urban Education Program
ASSOCIATED COLLEGES OF THE MIDWEST
420 W. Wrightwood
Chicago, Illinois 60614

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Na jao chhari yo desh
Aama lai ruaye ra.
Na birsa janme ko thoan
Aaphoo lai chhakaye ra.

Dhoi deo dukh aama ko,
Pasina le bagaye ra.
Chookao dudk ko bhara,
Mehmat le kamaye ra.
Na jao....

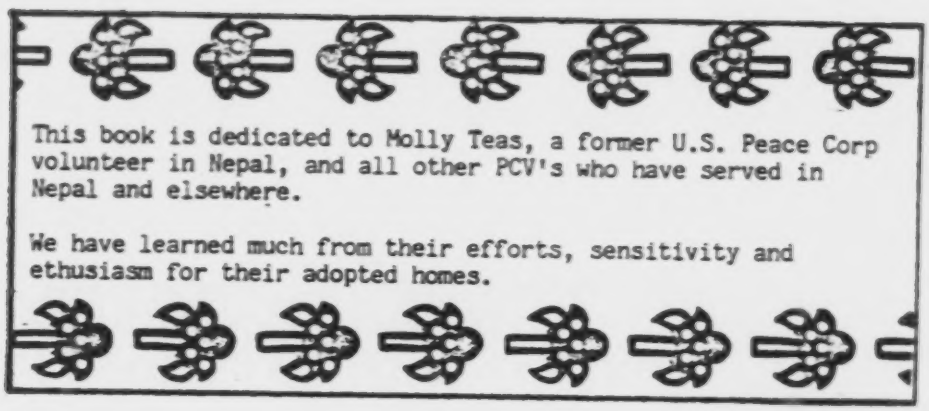
Na par aama ko chhati,
Cheya cheya turkraye ra.
Uthao desh ko jhanda,
Swarga lai choowaye ra.

Don't go, leaving your mother-land
While your mother weeps.
But, go if you must,
Just don't forget your birthplace.

Go if you must,
Wash your mother's pains of separation,
With your hard toil and sweat,
Pay her debt with your hard work.

Don't forget your mother,
And your birthplace,
Raise your country's flag
To touch the very heaven.

Traditional Nepali Folksong



This book is dedicated to Molly Teas, a former U.S. Peace Corp volunteer in Nepal, and all other PCV's who have served in Nepal and elsewhere.

We have learned much from their efforts, sensitivity and ethusiasm for their adopted homes.

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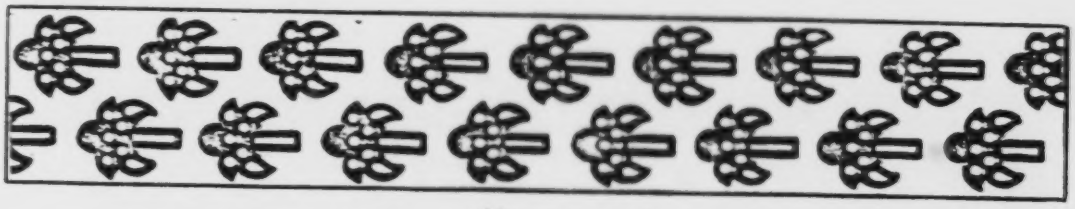

The graphics in this book have come from a number of sources:

Photographs contained in the "People" section and "Issue" section dividers are from Nepal, produced by International Communications Foundation, Beverly Hills.

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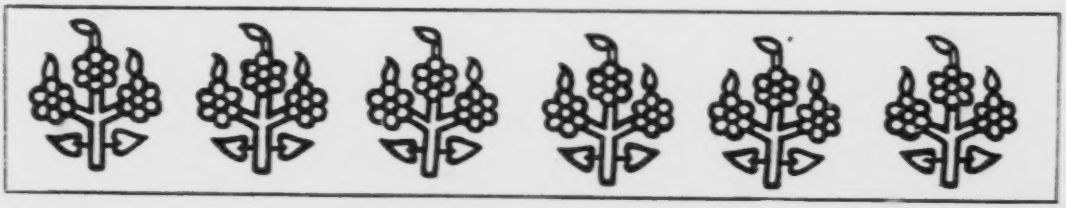
Danyabad!



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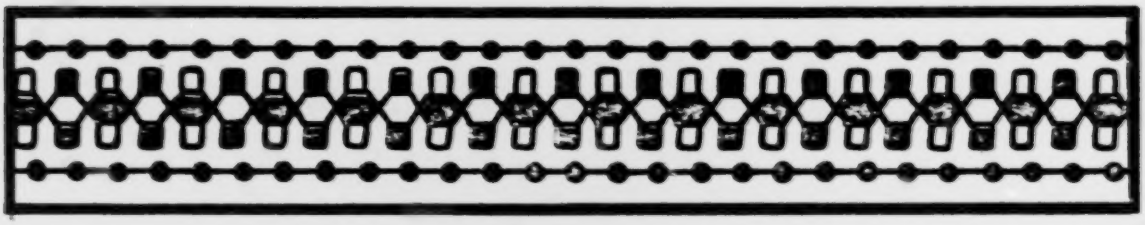


Why Nepal? How Nepal?

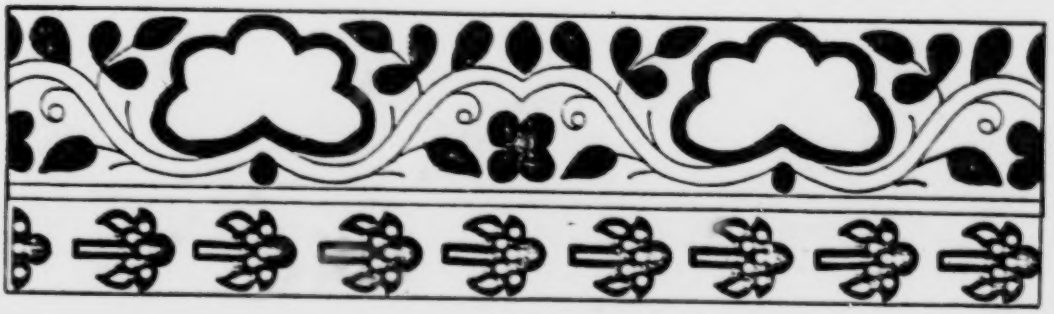
When we began this whole adventure of teaching about Nepal, we wondered how to touch learners at points of interest to them. As we studied about this unbelieveable place and its people, we discovered that, even though it seems as remote and different from our experience as any country could be, Nepal can teach us a great deal about ourselves.

Its people of multiple origins and its widely varied terrain, breathtaking and yet treacherous, productive and yet extremely problematic, contain realities not unlike those of our own land. Thus, in addition to the obvious and valuable goal of learning about this world region for its own sake, studying Nepal can, surprisingly enough, be an opportunity to learn about ourselves and global issues that unite us.

So this, the experience of the learner, is where we continually in these lessons tried to begin and end. Experience is an important part of teaching: starting from it, expanding it and always returning to it.

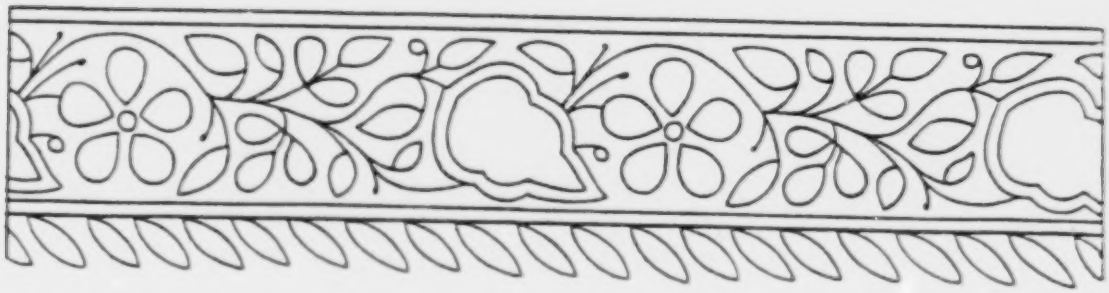
Learning about the Nepalese can, indeed, for example, begin with a look at the indigenous and immigrant groups who came to become known as one group of people of which we are a part: the Americans. Ultimately, this task of focusing first on one's own territory can help understand the Nepalese as one people from extremely diverse groups. Ironically, knowing the Nepalese in this way can in turn help the learner understand the pluralism of his own experience.

In terms of expanding experience, it goes without saying that the best teacher would be a journey to Nepal itself. Standing atop the summits and within the valleys of the Himalayas, meeting the Nepali hill people, experiencing the eyes of the Buddha overlooking the four corners of the Kathmandu Valley, would, of course, be superior to any other form of learning about Nepal. All of the authors we read while preparing this booklet attested to that fact.



However, since most of us, at least for the moment, are unable to experience Nepal firsthand, we need to embark on secondary journeys into that region through the study of geography and by exploring the stories, beliefs and other dimensions of people's lives. Interacting with those bits of Nepalese reality can bring the country somewhat into our realm of experience.

So this book is a kind of journey to a fascinating place in the world which unfortunately has remained unknown to most students, including ourselves. We discovered Nepal as a country of contrasts and complexities. We discovered the genuineness and vitality of its people. We discovered the serious concerns that modern change poses to its traditions. We discovered its singular manner of integrating cultures and religions. We discovered we want to go there. We hope these experiences in learning do the same for other students.



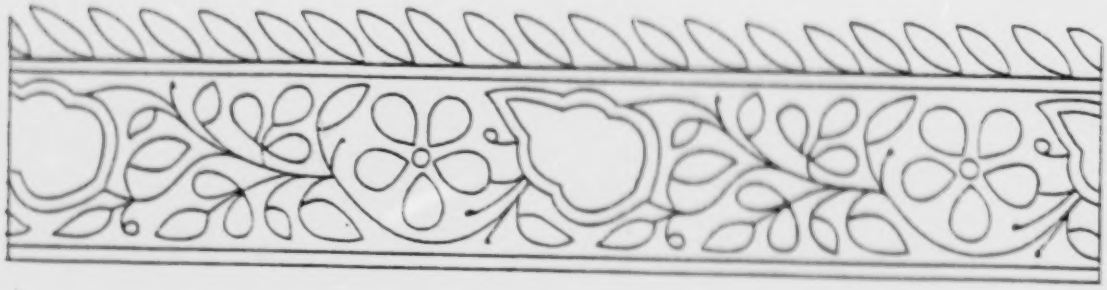
Using this book

The colored pages of this volume are written for the teacher. There are three activities from which the study of Nepal can begin. The first, Fitting Nepal Into the Global Jigsaw, is intended to help create a context from which <u>any</u> country can be included within the curriculum. The same is true for the other two activities which follow.

The main portion of the book, intended for students working individually or in groups is divided into three sections: The Mountains, The People and The Issues. All three sections have students working with material that:

1. begins with their own reality;
2. includes a global framework; and,
3. centers on a specific event and/or historical/cultural/geographical aspect of Nepal.

There is much to convey about such a grand place as Nepal. We have taken just a small part and worked it into these pages. We hope that this part, recognizably only a beginning, will be an impetus for further study into this awesome land and people.



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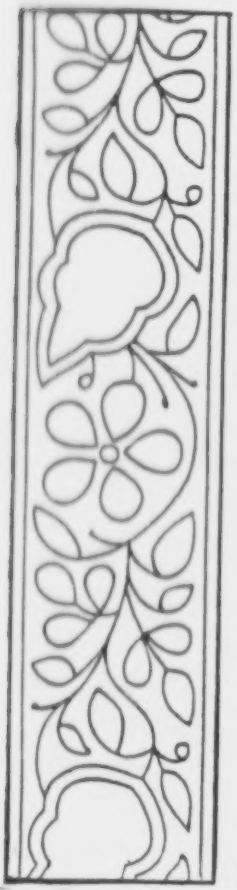
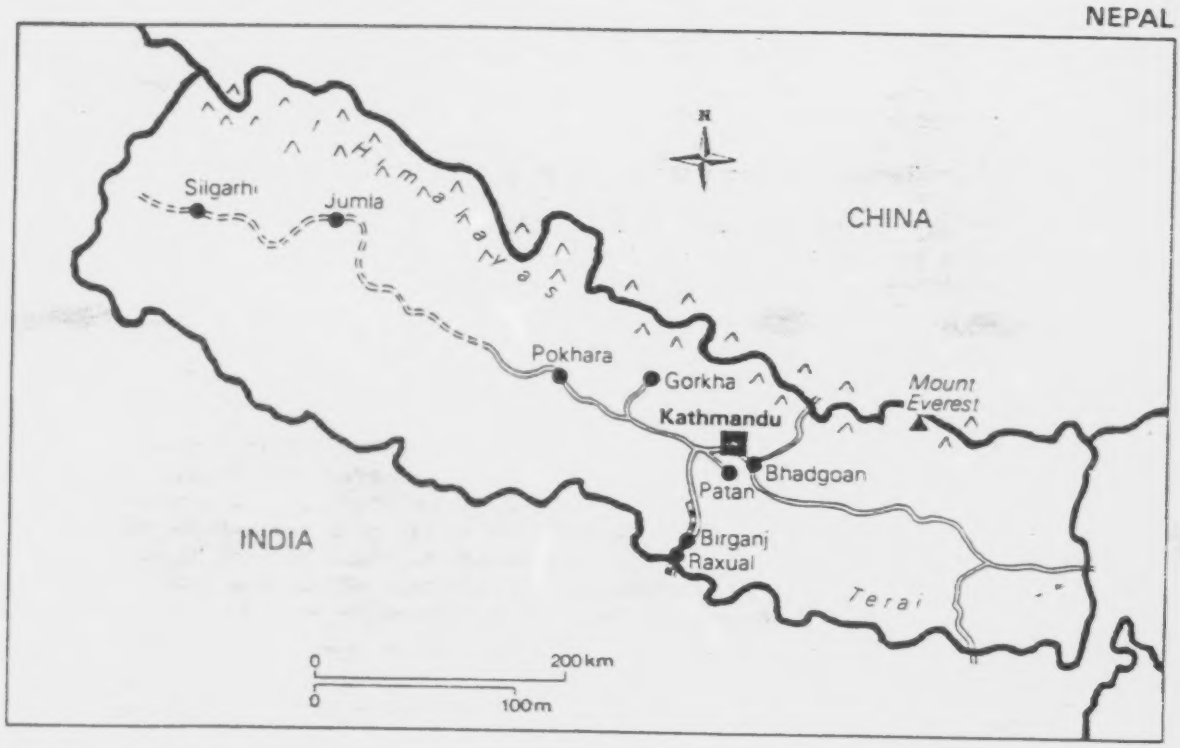


THE TEACHER SECTION

FITTING NEPAL INTO THE GLOBAL JIGSAW



Where is Nepal? Ask your students. Ask anyone. Don't be surprised by the answers you get. One of the most frequent replies we receive is that it is in Africa (somewhere). Where exactly? "Well, I'm not sure, maybe somewhere in the middle," (comes the reply). One student said that she thought there were some mountains there. Then after contemplating for a moment she queried, "Are they as high as the Rockies?" And so it is. One astonishment after another.

This activity is one that we have devised to help students begin to piece the world together. In that way it is a global activity and thus not one that is devoted just to Nepal. This global focus has grown out of a realization that students' concepts of the whole world, the world as a whole and the regions of the world, are very limited. It seems defeating to approach one country without an awareness of its context, something like studying individual words isolated out of the sentences in which they occur in oral or written communication. Nepal, like any country, is in a context. In addition to being seen as distinct it needs to be attached to its surroundings, so to speak, in students' awareness.

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So that is where this starts: putting the pieces (countries) of the world together. The purposes of this world jigsaw can be many:

1. To have students play with the previous knowledge they have acquired regarding individual countries and world areas;

2. To help students evaluate their own understanding of different world areas; and,

3. To interest students in learning more about less-known areas.

It will definitely take some time to put this puzzle together. However, it should be time well-spent. The product can be used over and over again and in different ways.

OVERVIEW OF THE ACTIVITY

Students will work with jigsaw pieces of the world within a set time-limit. Pieces are color-coded by world area and contain lettered clues on the back of each piece which when unscrambled should give students an idea about the world area with which they are dealing. Once the pieces are assembled students work together to identify individual countries within their world area. If necessary, world area maps can be distributed as an aid.

MAKING THE PIECES

Select 2, 3 or 4 world areas (e.g. North America, South America, Central America, Western Europe, Eastern Europe, South Asia, Southeast Asia). Find a map in an atlas that can be projected on the wall via an opaque projector or use a large map from which you can trace the outlines of the countries. Trace each of your world areas in a different color (i.e., all countries from South and Southeast Asia would be one color, the Middle East another, etc.). Make certain that all of your pieces fit together well. It is best to use one map and set your opaque at one stationary distance from the wall so as to keep your countries in proper proportion. Included in the following pages are maps of several world regions for your use.

After all of the areas have been drawn and countries outlined, they can then be cut out. Since some world areas have several geographically small countries within them, you may want to leave some attached to one another.

To provide an additional task and clue, select a word or term which is associated with a particular world area. In the case of South and Southeast Asia, you can use Bay of Bengal as a clue. Write one letter of the clue on the reverse side of each piece in that region. Thus,

B = Afganistan
A = Nepal
Y = Pakistan

O = Bangladesh
F = Kampuchea

B = Vietnam
E = India and Bhutan
N = Malaysia
G = Laos
A = Thailand
L = Burma

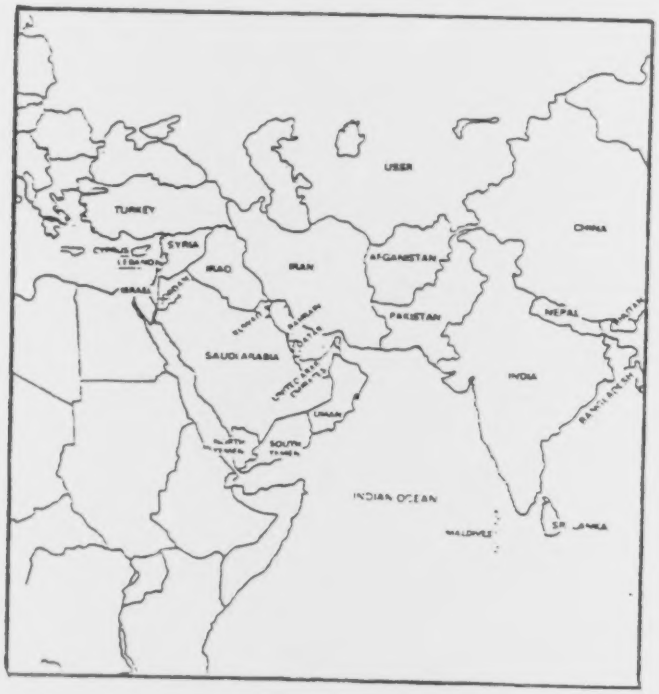
This particular grouping excludes Indonesia, Brunei and the Phillipines from Southeast Asia primarily because of the oceanic separation. You can choose to include them if you wish to show the ocean on your pieces.

Students can unscramble the letters, figure out the clue word and then perhaps identify the world area with which they are working.

Proceed with each world area in this way: Decide what clue words you will use and then cut-up your pieces into the number which corresponds to that number of letters. Here are some other clue words that you might want to use:

Central America = MAYAN
Middle East = ALLAH

Eastern Europe = SLAVIC
Western Europe = EUROPA



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DIRECTIONS TO THE PLAYERS

Each person is given one puzzle piece (or two pieces, depending on the number of people playing the game). Each piece represents either a country or several countries. You can tell immediately when receiving your piece how many countries you have because the borders are outlined.

The object of the game is to fit puzzle pieces (countries) together to form a world region. Each region is designated by a certain color, so you know which pieces belong together to form an area. To help you identify the region with which you are working, note the letters on the reverse side of each piece. All of these letters, when unscrambled, form a word or phrase which will provide a clue as to which area of the world these countries represent.

Assemble the pieces. Identify each country in this region by name.

PLAYING THE GAME - DIRECTIONS TO THE TEACHER

Playing Time: Approximately 45 minutes

1. Distribute playing pieces to students. (World areas will be randomly distributed around the room.) Depending on the number of students you have you can have each student be responsible for one or two pieces. If a student has to work with two pieces they should be on the same world area (i.e., the same color). (2 minutes)

2. Students should be given a few minutes to find people holding the same color as theirs. (3 minutes)

3. After they assemble in a group instruct them to turn their individual pieces over and collect the letters from their world area. They should then try to unscramble the letters and figure out the clue. (5 minutes)

4. If they have not identified the world area by the clue they can still continue playing the game. If after the allotted time students are still working on the clue, instruct them to assemble their pieces to complete the puzzle for their world area. (10 minutes)

5. After ten minutes distribute world area maps to help students piece their puzzle together. Give students additional time to complete the puzzle. (5 minutes)

6. Have participants name the individual countries which constitute their world area. In addition, discuss the meaning of the clue, if necessary. (5 minutes)

7. Process the activity. (15 minutes)

DISCUSSION QUESTIONS FOR PROCESSING THE ACTIVITY

Was there any country that you recognized immediately within your world area? Why do you think you recognized that particular country?

Was it easier for people who had a certain world area to recognize and work with their area than other people with other world areas? What were the areas that were easily identified? Which were more difficult?

What have you learned about the world in doing this exercise? (Some topics to bring up in the discussion can be the questions listed.)

What have you learned about the relative size of countries?

What have you learned about landlocked vs. ocean-bordered countries?

Which countries in a region have ocean or sea borders? Which have none? How does this affect their world involvement?

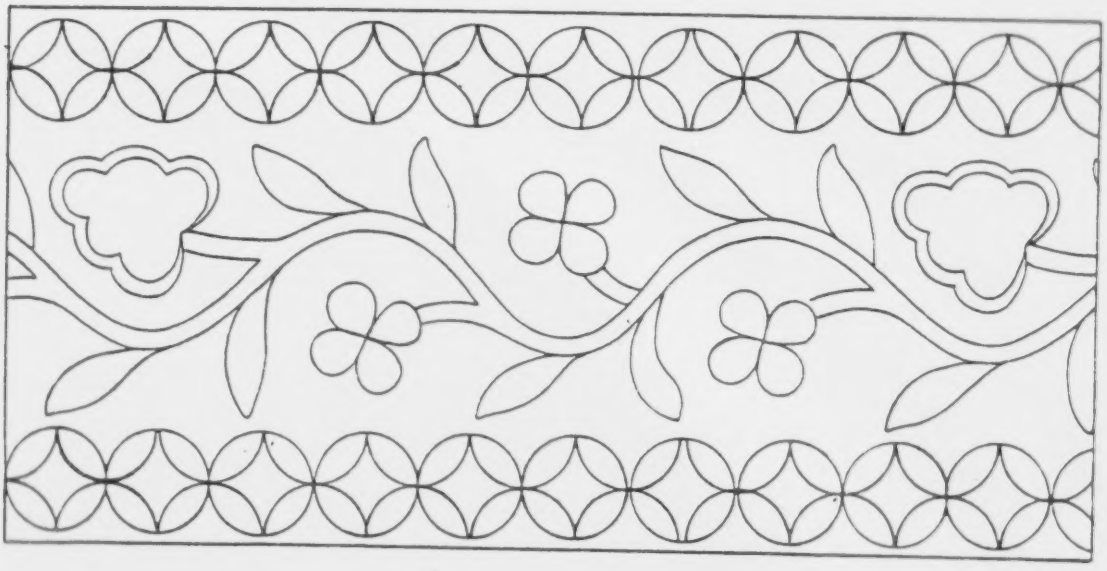
IN REFERENCE TO NEPAL

What are its neighbors?

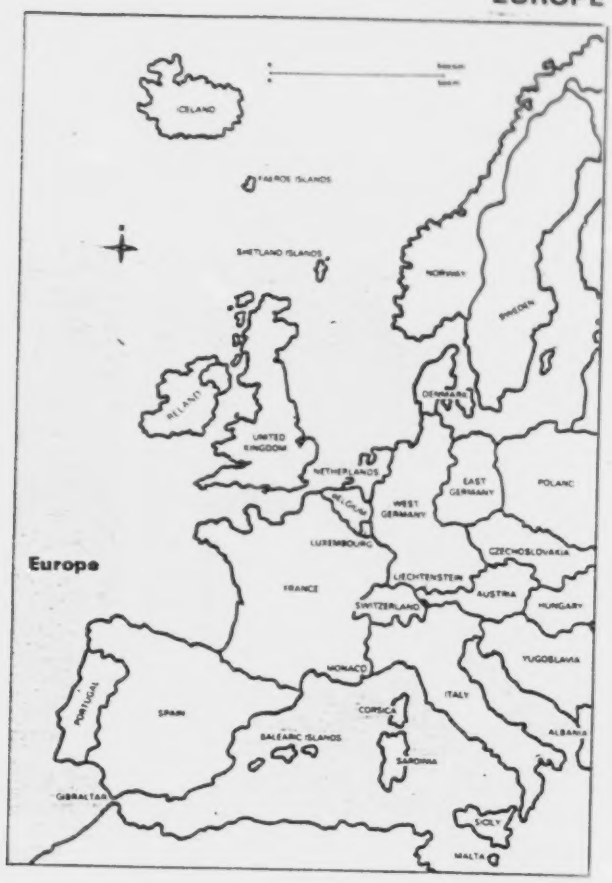
Since it's a landlocked country, <u>speculate</u> about:

its involvement in world trade historically;
its involvement in border wars and disputes; and,
its most powerful neighbors and its relation to them politically.

What have you learned about your knowledge of the world in doing this exercise?



EUROPE



CENTRAL AMERICA

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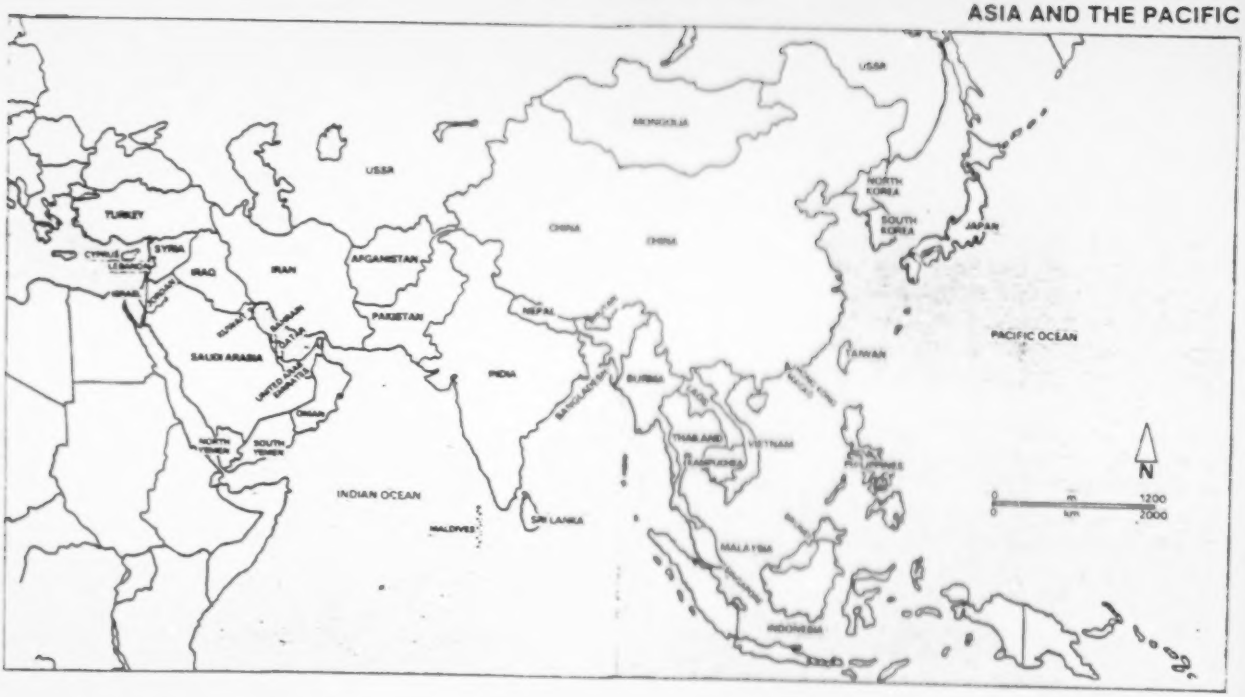
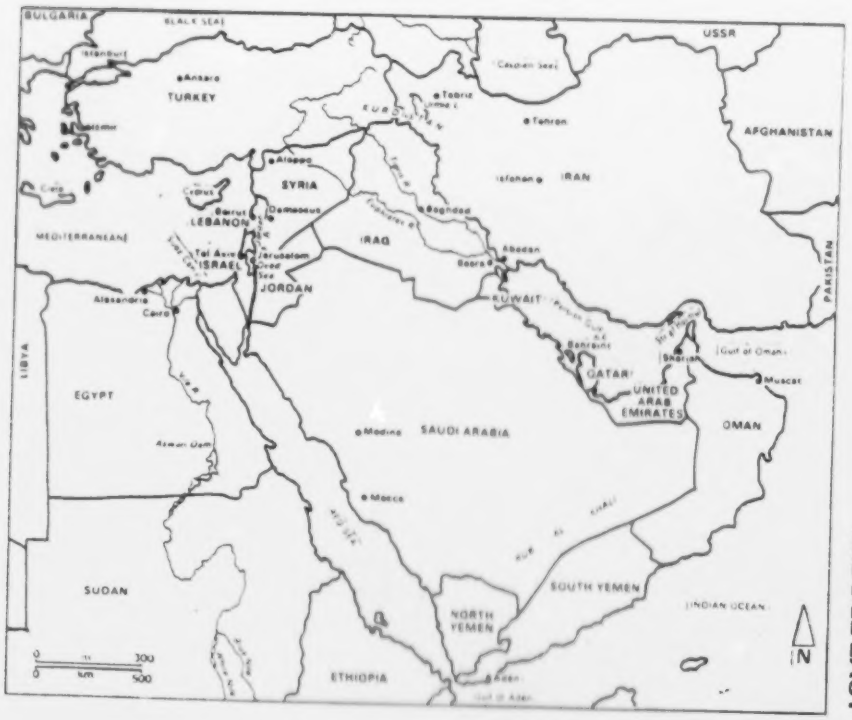
ASIA AND THE PACIFIC





MIDDLE EAST

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ZEROING IN

Beginning to teach about a new world area usually generates a series of questions: What will interest students? What do they already know about the country? Will they be interested in what I've prepared? How much time can be devoted to this anyway? These fundamental questions, whether consciously expressed or merely vaguely felt by teachers, always seem to surface and require answers.

Teaching about Nepal is no exeption. In fact, the questions may be even more dominant when it comes to a country or world area which has been so successfully excluded from our experience and about which, therefore, we know very little. The process of finding information alone and researching it is almost as overwhelming a task as ascending Everest itself. Even then, one does not know whether students' interests will be sparked by what you have so painstakingly found.

So the first task is deciding whether or not to include this little-known country. If you are not convinced that there is room, be reminded that there are several reasons for its inclusion: Among others,

1. It is the only Hindu Kingdom in the world;
2. Geographically it is unique for <u>many</u> reasons; and,
3. It is the meeting place of two major world religions as well as the crossroads of two civilizations and two races of humankind.

Once you have decided then to include Nepal in the curriculum, it may help to include students in the initial stages of research. Armed with some basic information, students then may also help to decide what aspect(s) of the history, geography or culture they might want to explore together as a class or study independently. This activity is a demonstration of how to structure the first stages of research with your students.

OVERVIEW OF THE ACTIVITY

Each student will be given an article or a portion of an article from a publication (e.g. <u>National Geographic</u> , <u>Geo</u> , <u>Natural History</u>) that deals specifically with Nepal. After reading his/her section of the article and compiling notes on its content, each student will transfer this information onto a large chart that delineates different categories. The teacher, acting as a facilitator, will then work with the students to determine areas of particular interest, questions arising from the chart, and topics for future classes.

PREPARING FOR THE ACTIVITY

Utilizing the Bibliography in this book, select a number of publications listed under the periodical section. Collect these articles from your school library or from other sources. Either find enough articles for each of your students or divide the articles into sections. (Many of the National Geographic articles can easily be divided into two parts.) Information from encyclopedias, the People's Almanac and other general reference books can also be used for this task.

After the articles have been selected it will be necessary for you to create a chart which lists categories such as history, geography, culture and character of Nepal. You might want to follow the headings that are given later in this section. A roll of shelf paper or large newsprint would be excellent to use for this task. Distribute it on walls around the room in such a way that everyone can have space to write.

DIRECTIONS

Classroom Time: Approximately 45 minutes

1. Explain that each student will be given an article or a section of an article to read about the country of Nepal. Reassure students that, even though most of them may know little or nothing about Nepal at this point, after this activity the class as a group will collectively have amassed a good amount of information about the country. Tell students that as they read information about Nepal they should take notes on it. Encourage students to distinguish between fact and opinion in their reading as well as to note questions which arise. With some groups you may want to model the task by doing part of an article together.

2. Explain to students that after a short time they will take this information and transfer it onto the large charts that are spread out on the walls of the room. Take time to explain the categories and that some items may fit under more than one heading. What is important is mainly to compile as much data as possible from all the articles.

3. Have students begin to read. Allow 15 minutes for this task. If some people finish before this time they can begin to record their information on the wall sheets.

4. Announce that time has ended and that everyone should get up to transfer their information. (8-10 minutes) Encourage students to read what has already been recorded before adding their own information so as not to duplicate.

5. Together read through the information that appears on the chart. As a part of the discussion ask students to comment on the most significant aspects of the geography of Nepal, the people, the culture and the history. What seems to interest them about the country? What puzzles them the most? Is there anything that they read that was unusual? Fascinating? Is there anything about the country that they would like to explore more? What should the class do together about Nepal?

EXAMPLE OF WALL CHARTS FOR COLLECTING INFORMATION

HISTORY		
Prehistory	Medieval	Modern

OTHER POSSIBLE CATEGORIES

GEOGRAPHY - GENERAL

Zones - Divisions
Climate
Vegetation
Animal Life

GEOGRAPHY - HIMALAYAS

Divisions
Climbers

GOVERNMENT

LANGUAGES

Nepali
Maithili
Bhojpuri
Newari

ECONOMY

Agriculture
Trade

ART/MUSIC

PEOPLE - GROUPS

Sherpa
Gurkha
Newar
Dolpo

RELIGION

Buddhism
Hinduism
Tantrism

DANCE

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HIMALAYAN MAJESTY

None of the books or photographs studied before leaving home had even slightly prepared me for such majesty. Truly this is something that does have to be seen to be believed, and that once seen must be continually yearned for when left behind, becoming as incurable a fever of the spirit as malaria is of the body.

Dervla Murphy, 1967

As I stepped out on my first day's march in the Himalayas, a strange exhilaration thrilled me. I kept squeezing my fists together and saying emphatically to myself and to the universe at large: "Oh yes! This really is splendid! How splendid! How splendid!" .

Francis Younghusband, 1924

Where
snow falls in the night
the moon meets the earth and
smiling, with snowflakes
descends,
the entire earth is warmly receiving
and the moon is made more happy
it returns a smile back to the sky;

Where
in the lap of the Himalaya lie rivers
on her chest run waterfalls
across her forehead spread highlands;

Where even the smallest streams
course with the power
of a storming ocean;

No matter how far away I am
it is my country;
In my imagination
my heart always reaches there.

Bupi Sherchan
excerpt from "My Country"

How can one explain the majesty of mountains? What words can describe the overwhelming feeling a person has when coming face to face for the first time with these magnificent natural wonders of the earth? Travellers into the Himalayan Range confirm over and over again that this supreme mountain system must be seen to be believed, to be understood.

Inasmuch as this is not terribly realistic for most of us, however, we must rely on substitute means of experiencing this massive and lofty region of the world. In recent years several books have been published on the Himalayas which provide a wide range of photographs that can be used to bring a sense of these mountains to us who have yet to view them in person. This activity is thus an attempt to bring the Himalayas into our experience through the lens (eye) of another.

There are several parts and uses to this activity in a curriculum. The idea can be implemented in the beginning of a unit of study on Nepal or on mountains in general to motivate interest. It can be presented as a creative-reaction writing experience and coupled with music can be an interdisciplinary lesson.
It could be used to set a mood, provide a model for students to prepare similar presentations (on deserts, rain forests, oceanic life, urban scenes, farm life, etc.) on their own, or be used as a science lesson in observation and reporting.

Essentially, however, the experience is the same: Seeing and Responding . This series of suggestions concentrate on the Creative Writing Reaction kind of response, but others mentioned here can be developed by you in whatever way is best for your curriculum purposes.

OVERVIEW OF THE ACTIVITY

When shown slides and/or pictures of the Himalayan Mountains students will be asked to write their impressions randomly, relying totally on their immediate thoughts. Random writing is writing without self-correction, question, hesitation or judgement and with a flow that does not stop. It is as though the pen is leading the mind as it continues to move on the page.

A second and possibly third showing of the same pictures presented with musical accompaniment will follow. Students will be instructed to continue their writing after seeing each showing and will later analyze their work for changes in their writing which may have resulted from the addition of a particular kind of music in the background.

PREPARING THE ACTIVITY

Secure pictures of the Himalayan Mountain Range either from magazine articles (check the recent publication list of periodicals in the Bibliography of this book) or use the photos contained within the two books recommended at the end of this section. You might also see if your local public library has a collection of slides that you might use.

You might prefer to use a combination of slides and pictures or even to shoot film of the pictures contained in magazines. An important thing to consider is the smoothness of transitions in changing pictures. Twenty to thirty pictures would be a good number for this exercise.

If you intend to show the pictures with music we have recommended several pieces at the end of this section. Make certain that you listen to the music first before showing the pictures to your students. You will want to coordinate the showing of each picture with the phrasing of the music. Pictures should be projected either by an opaque or slide projector.

DIRECTIONS

Class Time: Approximately 25-40 minutes

1. Ask students to have paper and a writing utensil ready. Explain some background information on the Himalayas. (You'll be able to find this in the section of this book entitled "Plotting the Peaks.") Tell the students that they are going to see a series of pictures of the Himalayan Range. (5 minutes)

2. Following the viewing of the pictures ask students to write down their impressions, images and feelings. This should be done randomly. Instruct students not to stop, but to write whatever occurs to them. If any student has trouble, tell him/her just to recreate what they saw. (4 minutes)

3. Explain that they are going to see the same pictures but this time there will be music accompanying them. Allow the music to begin before the first picture appears on the screen.

4. Following the viewing of the pictures students will be again asked to write. This time urge them to continue where they left off. Give people time to assimilate and alter their focus. After a minute or two ask them to begin to write. (5-6 minutes)

5. Steps 3 and 4 can be repeated using different selections of music as often as you wish. (5-6 minutes)

6. Have students read/communicate their impressions. Discuss their images and differences of feelings that emerged with the use of different music. (15-20 minutes)

RECOMMENDED MUSIC FOR BACKGROUND

John Melville Bishop. Music of a Sherpa Village. Ethnic Folways Records, FE 4320.

Alexander Borodin. In the Steppes of Central Asia. (Symphony No. 2 B Minor), Musical Heritage Society, MHS 4013.

Modest Mussorgsky. "Gates of Kiev" from Pictures At An Exhibition. Carlo Marin Giulini with Chicago Symphony Orchestra, Deutsche Grammophon, Stereo 2530-783.

Ravi Shankar. Concerto for Sitar and Orchestra. Ravi Shankar and Andre Previn with the London Symphony, Angel Records.

RECOMMENDED BOOKS

Nicolsen, Nigel. The Himalayas. Amsterdam: Time-Life International, 1976.

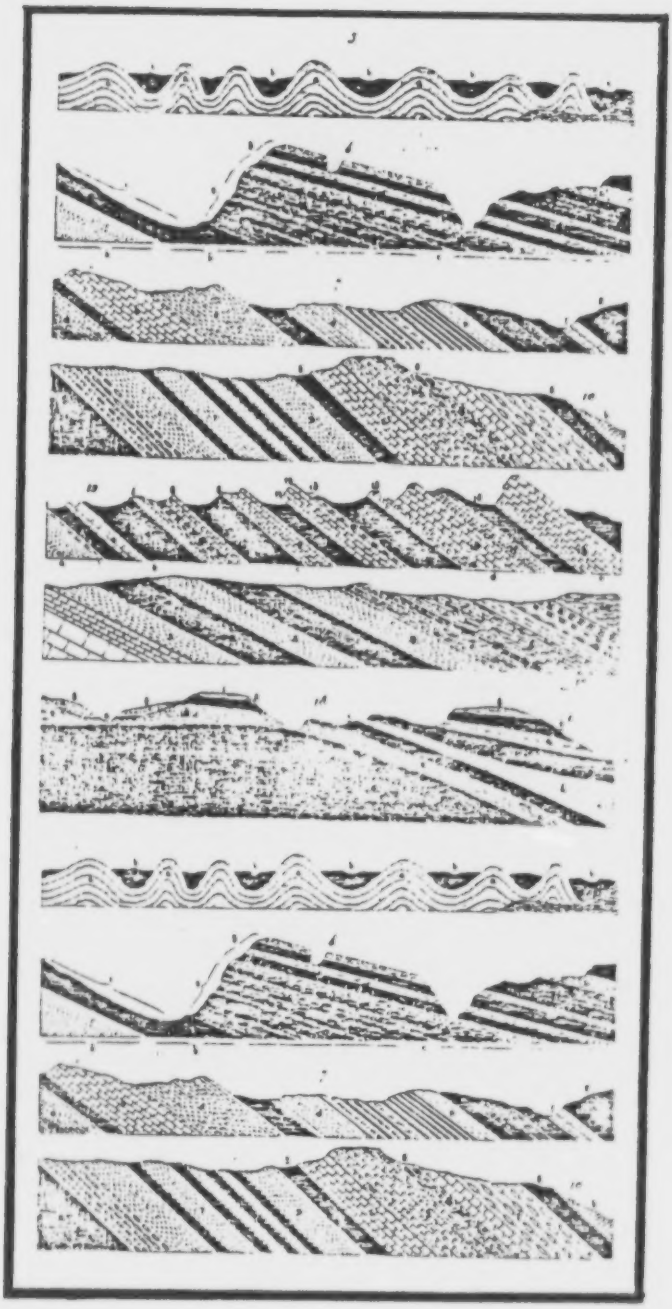
Shirakowa, Yoshikazu. Himalayas. New York: Harry N. Abrams, Inc. Publishers, 1976.

QUOTES

The quotes by Dervla Murphy and Francis Younghusband were taken from:

Swift, Hugh. The Trekker's Guide to the Himalaya and Karakoram. San Francisco: Sierra Club,1982.

The excerpt taken from Bupi Sherchan's "My Country" was translated from the Nepali by Molly Teas.



THE MOUNTAINS

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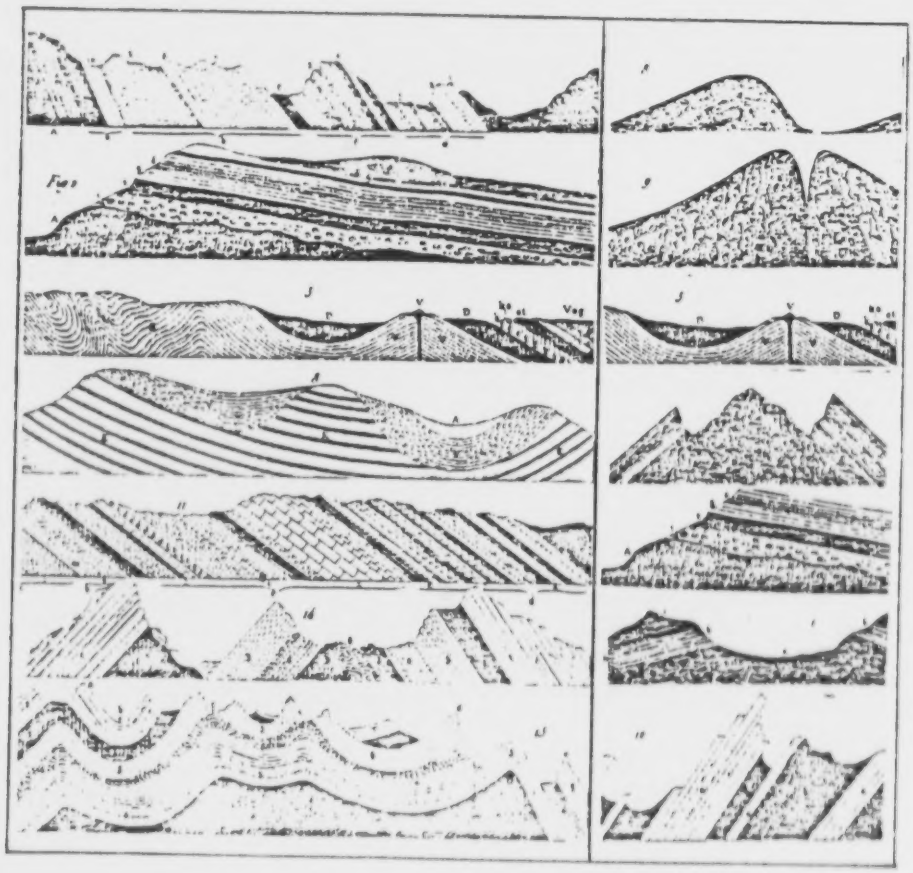
PLOTTING THE PEAKS

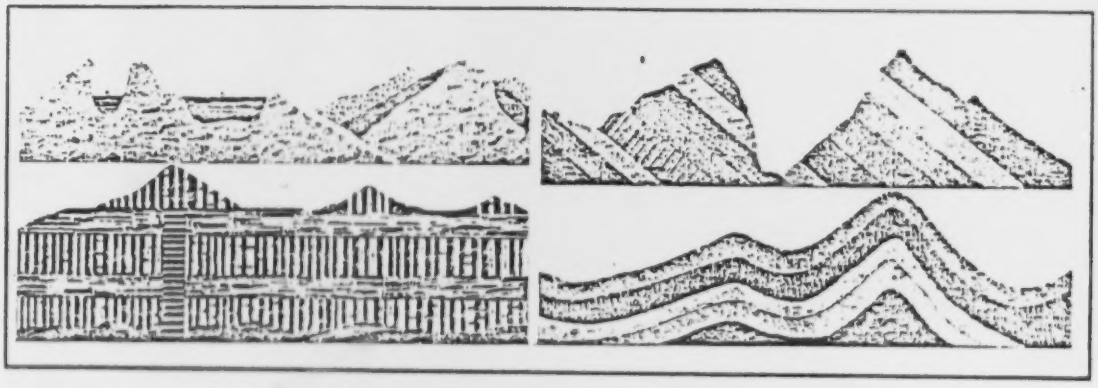


When we read about Nepal we find out very quickly that <u>one</u> of the ways in which it is unique as a country is that it has within its borders the highest mountain range in the world. In addition, we find out that within this chain of mountains known as the Himalayas, over 40 peaks exist, each one of which is over 25,000 feet. That's a tremendous feat when you realize that the highest mountain outside the Himalayas is under 23,000 feet.

On many occasions we are presented with facts about things being the "oldest," the "first," the "highest," the "largest" and the "longest." However, it isn't too often that we can investigate such a claim and see why it is true.

Therefore, let's not just learn that the Himalayas are the "highest" mountains in the world. Let's try to see how <u>much</u> higher they are than other mountains approximately their height?

On the following pages you will find several activities through which you make some new discoveries about the mountain heights of the Himalayas, mountains in other countries and various other tall phenomena which exist in our world.



Listed here is a chart with information about some of the highest peaks in the world. There is one line given for each major world area. Remember the top peaks, Everest in Nepal being the highest, are all part of the Himalayas. The only Asian peak named below is Everest. Using an atlas find the tallest peaks <u>outside</u> of Asia and their respective heights. Place your information in the chart provided.

*

PEAK	WORLD AREA	HEIGHT (FEET)
Mt. Everest	Asia	29,002
	South America	22,834
Mt. McKinley		
	Africa	
Mt. Elbrus		18,480
	Antarctica	
Mt. Wilhelm	Oceania	

Using the information above make a bar graph to show the comparative heights of these mountain peaks. Make your vertical axis represent height. Mark off every 5000 feet equidistantly. Remember that you need to extend the vertical axis up to at least 30,000 feet for Everest to fit on the graph. In addition to the peaks named above you might want to include these additional Himalayan peaks.

ANNAPURNA GODWIN AUSTEN KANCHENJUNGA NANGA PARBAT

*Consult <u>Answer Section</u> at the back of the book for answers and graphs to the two exercises above.

* HEIGHT AND MIGHT

It is hard for us to imagine a height of almost 30,000 feet until we begin to put it into perspective with other things we have seen. In this exercise we will list and graph the heights of other natural and manmade objects that we have either heard about or actually seen. Check the list below. Add to it the tallest peaks (or buildings or monuments or other structures) in your part of the world, including their respective heights in feet.

Now plot all of these structures and natural wonders together with Everest on a graph. For this graph, draw the actual shape of the building (or structure or mountain) if you know it. Some items may fit inside others in your graph drawing. Use a large sheet of paper or posterboard for a final product after you have sketched your first draft on paper.

STRUCTURE	LOCATION	HEIGHT
Angel Waterfall	Venezuela	3212 Feet
Warsaw Radio Mast	Warsaw	2130 Feet
Sears Tower (with mast)	Chicago	1559 Feet
Empire State Building (with mast)	New York	1472 Feet
Eiffel Tower	Paris	1052 Feet
Gateway Arch	St. Louis	630 Feet
Great Pyramid of Cheops	Giza	480 Feet
Statue of Liberty	New York	305 Feet
	(Where you live)	
	(Where you live)	

* MAUNA KEA VS. EVEREST

By plotting on graphs the heights of global peaks and other high structures it becomes very clear how much higher Everest is when compared to other heights. However, there is one structure that is even higher than Everest. It is Mauna Kea. About 19,680 feet of this mountain lies below sea level. Determine the following about this "giant" structure:

1. Using the index in your atlas find the location of Mauna Kea and determine its exact <u>total</u> height (including the feet below <u>and</u> above sea level).

2. How much taller is Mauna Kea than Everest?

3. How much of this mountain lies above sea level?

*Check <u>Answer Section</u> for graph depiction and facts about Mauna Kea.

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MOUNTAIN CONVERSION

Using the information you charted in the first activity in this section, convert the height of the top peaks from feet to meters. You will remember that:

1 meter = 3.28 feet

Using the above equivalency, make the appropriate conversions and fill out the chart below:

PEAK	LOCATION	FEET	METERS
Everest			
Aconcagua			
McKinley			
Kilimanjaro			
Elbrus			
Vinson Massif			
Wilhelm			

MOUNTAINS TO MOLE HILLS

- Construct a clay or papier-mache model of the Himalayan ranges using the following facts as a guide:

  - The length of the main Himalaya reaches approximately 1900 miles.

    The width of the range varies from 50 to 200 miles in some places.

    The main range is really three lengths of ranges.

    - The lowest range on the South (stretching from East to West) are the Siwaliks. They lead into the fertile plains of India. They are not much higher at most points than 3000 feet. In

between the Siwaliks and the main Himalaya Range can be found long flat valleys or duns.

The middle range of the Himalayas may be anywhere from 6000 to 14,000 feet in height.

The third Himalaya has the highest peaks, up to the height of Everest.

Look at a topographical map or globe. If you have access to a relief map, study it carefully to see how these mountains and valleys are constructured.

Try to match the formations as closely as possible in your model. Mark where the highest peaks are, the major cities, and rivers. You may wish to paint or distinguish in some way the borders of the various countries into which the Himalayas stretch.

REFERENCE

Diagram Group. Comparisons of Distance, Size, Area, Volume, Mass, Weight, Density, Energy, Temperature, Time Speed and Numbers Throughout the Universe. New York: St. Martin's Press, 1980.

Swift, Hugh. The Trekker's Guide to the Himalaya and Karakorom. San Francisco: Sierra Book Club, 1982.

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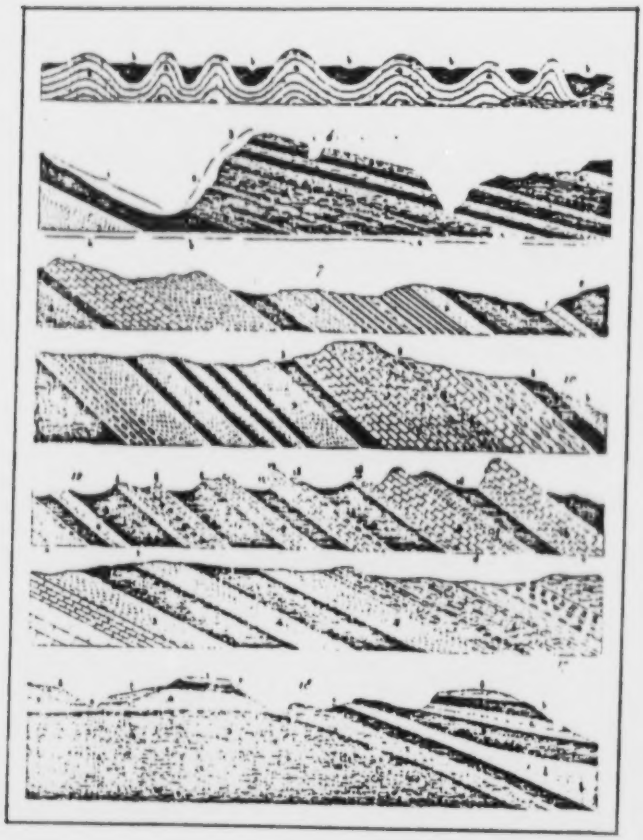
A WHOLE IS MADE UP OF MANY PARTS



MOUNTAIN: 1A. A steep elevation with a restricted summit area projecting 1000 feet or more above the surrounding land surface (a volanic ____). B. A high land mass culminating in several peaks or forming an elongated ridge. C. Any conspicuous hill in an area of low relief, esp. one that is rounded at the base and has comparatively steep sides (We were in what a Mississippian would call _____'s but which New Englanders call hills. -William Faulkner). 2A. An enormous mass or bulk: heap, hulk ("Beaches crowded with ____s of supplies" -H.L. Merillat) ("a ____ of a man" -E.K. Brown). B. A vast number or quantity: pile, slew ("the ____ of personnel records accumulated by the armed forces" -Seth King) (found a ____ of work awaiting him when he got back from vaction) ("crushed by ____s of throbbing, elemental sound" -Christian Science Monitor). C. A major obstacle of difficulty: crisis (make a ____ out of a molehill). 3. A region characterized by mountains (preferred the ____s to the seashore).

MOUNTAIN RANGE: A series of mountains or mountain ridges closely related in position and direction.

Now that we have charted the top peaks in the world and compared their heights to one another it seems appropriate to define what a mountain is and what constitutes a mountain range. The definitions above begin to provide more specifics about the literal and metaphorical meanings of the word "mountain." Obviously there are several. If you look through an unabridged dictionary you will find many definitions for the word mountain as well as several more words and phrases that begin with or use the word mountain (e.g. mountain accentor, mountain cat, mountain rice, mountain sickness).

Note that the first meaning for mountain usually given has to do with its being a portion of land that is over 1000 feet in elevation from the adjoining land surface. This certainly qualifies Mt. Everest and all of the other peaks we've discussed earlier as bonafide mountains. A mountain range then consists of a series of these peaks that are close to one another. It all seems very simple. But, is it really?

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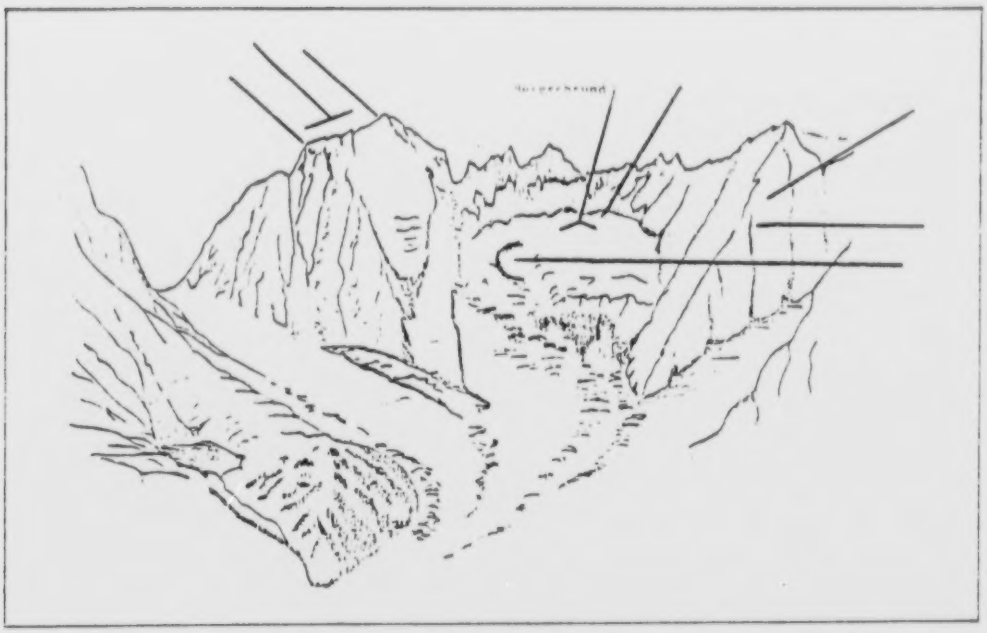
* HOW MANY PARTS EQUAL A WHOLE?

Like most natural phenomena mountains can have many variations. Scientists and explorers have studies these variations and come up with words to describe all the possible parts of a mountain and/or mountain range. Below are listed some names of various parts of mountains. Use a dictionary to discover exactly what these words mean. As you find a definition try to apply it to the drawing below. Label each part marked. One part has been labeled to get you started.

Rib	Crevasse	Bergshrund	Cirque
Summit	Cliff	Ridge	Shoulder



DOES A MOUNTAIN ZEBRA HAVE STRIPS?

So what's a mountain gorilla? It's amazing how many expressions are conneted with the word "mountain." From mountain accentor to mountain zebra with mountain man in tne middle can be found in the dictionary a wide range of items. Before looking into a dictionary try to list as many expressions which use the word "mountain" as you can on your own. Then research in a dictionary as many others as you can find. Categorize them in a chart (like this one begun here) by inserting the definitions under the appropriate column: Animal/Vegetable/Mineral.

WORD	ANIMAL	VEGETABLE	MINERAL
Mountain Accentor	Siberian Bird		
Mountain Alder		Tree from Western U.S.	

How many of the words that you found pertain to the region of tne Himalayas? What are they?

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* MOUNTAIN RANGE TRIVIA

Certainly the Himalayas are well known throughout the world. This is also true of other mountain ranges. Some have gained significance as natural borders between nations, some as recreational areas and still others because they are unique geographically. Below are the names of twelve such ranges. Try to match each of these terms listed here with the statements below.

ADMIRALTY	ALLEGHENY	ANDES
APPALACHIANS	BALKANS	BOHEMIAN FOREST
BLUE MOUNTAINS	BLUE RIDGE	HIMALAYAS
HINDU KUSH	LAURENTIAN	URALS

1. _____ Asian mountain system extending east from India through Pakistan, China, Nepal and Bhutan into Tibet.

2. _____ Second highest mountain system in the world extending west from Pamir Knot, north Pakistan into northeast Afghanistan.

3. _____ Part of the Appalachian Mountains extending from Pennsylvania to Virginia.

4. _____ Rich in mineral resources, including coal, iron and natural gas. Extends from Quebec, Canada to the coastal plain in Alabama.

5. _____ Part of the Columbia Plateau located in Oregon and Washington. Its upper wooden slopes are used for lumbering.

6. _____ Range of the Appalachian Mountains containing the highest point in Eastern U.S.; Shenandoah and Great Smokey.

7. _____ Mountain range extending along Czechoslovakian-West German border into Austria. Contains many marshes, swamps and peat bogs.

8. _____ Mountain range stretching along the north coast of Antarctica.

9. _____ Mountain system that extends more than 5000 miles through South America.

10. _____ Continuation of the Carpathian Mountains that extend from Yugoslavia through Bulgaria.

11. _____ Forms the traditional boundary between Europe and Asia.

12. _____ Recreational mountain area in Canada.

*Consult Answer Section.

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* TREKKING AROUND.....

As long as there are mountains it seems that there will be people to climb them. This is generally true of people - put a challenge or an obstacle in front of them and they will strive to overcome it. So it has been with climbing mountains or striking trails through mountain ranges. Winding, climbing, walking and gradually making your way along a trail is formally known as trekking. When we look back through the annals of history we find that there have been scores of individuals who have done some incredible trekking. Some of them have been recognized by history while others have not. Probably one of the most outstanding individuals of our time who climbed Everest twice, first with Sir Edmund Hilary, was Tenzing Norgay. Norgay is from a group in Nepal known as the Sherpas.

Like Norgay who hasn't received much attention for his climb up Everest, there are others who have not been in history's spotlights. Think about all those men, women and children that Bringham Young led over the mountains into Utah. Or the people who accompanied Moses on the great flight through the Egyptian desert. Below are listed the names of some of the greatest hikers, walkers, and mountain climbers in the world. See how much information you can gather about each.

HERNANDO DE SOTO	FANNY WORKMAN	SVEN HEDLINE
BENTON MACKAYE	JOHNY APPLESEED	REINHOLD MESSNER
MYRTLE SIMPSON	SIR EDMUND HILARY	MARCO POLO
DAVID LIVINGSTONE	TENZING NORGAY	JOHN MUIR
ALEXANDRA DAVID-NEEL	DANIEL BOONE	GERTRUDE BENHAM

REFERENCE

Waterman, Laura and Guy. Backwoods Ethics: Environmental Concerns for Hikers and Campers. Boston: Stone Wall Press, 1979.

*Consult Answer Section for bibliographical sketches on the individuals named above.

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WOMEN TREK THE GLOBE

One has only to ascend a few thousand feet as to the Rajdiangan or the summit of Manadeo, to see the bed of the valley transformed into a sheeny silken shawl of line upon line of green rice fields, and miles of sinuous waters ending in lotus-covered lakelets, or circling about brown sands bare of vegetation. One should not view it with the eye of the modern artist, but rather with the oriental imagination of the aforetime Kashmiri designer, when it will show forth the ancient model ever renewed by nature at the melting of each winter's snow. The more one studies India, the more one sees, that its people copied nature in modelling their own handiwork; and this is as clearly the case with the temple builders as with designers of the Kashmiri shawl.

Fanny Workman on India

That women adventurers existed during the Victorian Age is to many a startling discovery. History books record the global exploits of the Western world during that time period, but few references are ever made to another kind of exchange which was taking place on an individual level between some daring women travelers and the people they visited in remote corners of the world. Finding their origins in many different countries, mainly in Europe and the Western Hemisphere, these individuals engaged in such journeys primarily to discover for themselves not land and possessions, but people. For this reason what they saw and learned did not always closely resemble what the land-conquerors saw.

Though they were not many in number, what they did was of great value. Several of these women meticulously recorded their experiences in writing. Dorothy Middleton claims in her account of this period, Victorian Lady Travellers, that they wrote with such fervor that, "It is almost as if they feared it was wrong to travel for pleasure, and that to bring back note-books of statistics and pages of drawings was necessary to justify the frivolity of sledging across Java or living among the Hairy (sic) Ainu of Japan."

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We have much to learn from these heavy-skirted Victorians (whose appearance sometimes changed radically and sensibly to accommodate to the new environments). Their accounts extend to us an historical perspective that is seldom conveyed in the study of history. They afford us a rare insight into how people lived a near century ago in various parts of the world, the historical perspective of individual women, albeit Western, as reflected in their writing, and a perspective which drew upon very personal and individual encounters between people of different countries.

Listed here are some of the most notable women who struck out in search of new horizons. Included are a few individuals who preceded the Victorian Age and whose acounts have been found. They are categorized geographically according to their respective points of origin: Western Europe, Eastern Europe and North America. Their travels, however, have led them literally to all corners of the globe.

Following the list of names are a few excerpts from some of the journals. A bibliography of works by and about these women is also included. Check with your local library to see if you can obtain works by Marianne North, Gertrude Benham, Alexandra David-Neel, Margaret Fountaine and Fanny Workman since portions of their writings relate directly to our study of the Himalayas, Asia and the territory of and surrounding Nepal.

WOMEN EXPLORERS OF WESTERN EUROPE	COUNTRY OF ORIGIN	ACCOMPLISHMENT
Etheria	Spain	Journey through Middle East at the end of the Fourth Century.
Maria Graham	England (1785-1843)	Traveled to Chile. Wrote a journal that is considered most valuable reference to this period.
Marianne North	England (1830-90)	Extensive travels through North America and Caribbean area, South America, East Asia and South Asia. Drew botanical pictures, 800 of which are housed in a gallery at Kew Gardens (London).
Margaret Fountaine	England (1862-1940)	Traveled the world for 28 years from Budapest to Sikkim.
Mary Kingsley	England (1862-1900)	Famed author of Travels in West Africa and West African Studies. Extensive study of the Congo and Great Forest Tribes. Argued that European culture should not be imposed on the Africans.
Evelyn Cheesman	England (1881-1969)	Traveled through New Hebrides, Melanesia, Marquesas and Galapagos Islands collecting 42,000 insects for British Museums.

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Winifred Blackman	England (diec 1950)	Studied Egyptian culture and folk medicine. Collected folk medicine which was sent back to England for analysis. Many were proved of worth.
Isabel Hutchinson	England (born 1889)	Traveled Artic region gathering specimens for Kew Gardens and Eskimo crafts for Cambridge Museum of Ethnology.
Gertrude Bennam	England	Walked the world for 30 years (7 times around) visiting most every part of the British Empire. First woman to climb Mt. Kilimanjaro.
Alexandra David-Neel	France	First woman to reach the forbidden city of Lhasa in Tibet.
Myrtle Simpson	England	In 1969 first woman to trek across the North Polar ice-cap.
WOMEN EXPLORERS OF EASTERN EUROPE		
Florence Baker	Hungary (1836-1916)	Along with husband Samuel searched for the source of the Nile).
Olga Fedchencho	Russia (1845-1921)	Botanical writings on material found in the Crimea, Urals, Caucasus and Pamirs. These are standard reference today.
WOMEN EXPLORERS OF NORTH AMERICA		
Fanny Workman	U.S. (1859-1925)	Extensive travel to Himalayan Mountains. Held woman's record (1906) for climbing 23,300 feet.
Elsie Parsons	U.S. (1875-1941)	Anthropologist whose major works dealt with the native peoples of the U.S., Mexico, Peru, Ecuador and the Caribbean.
May French Sheldon	U.S. (1848-1936)	Writer, translator, owner of a publishing firm. Her four trips around the world won her recognition from the Royal Geographical Society.

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At Guatong (12,300 feet) the cold was excruciating and we all three had violent pains in our temples caused by the rarefied air, and one of our syce got so ill he had to be sent down at once. The room I slept in at this dak bungalow had once been occupied by the Dalai Lama.... At our next halting place we were at the foot of the Jelep-la (pass) at 14,700 feet, over which we were going to ride into Tibet. We were in a wonder-world up here in the cloud-lands of the Himalayas, a world of wild winds and bitter cold, of strange curious faces....

Now we had come to the very edge of Tibet, and the next day after we got to Kupup we were to ride over the frontier into that land, one of the loves of my childhood. Mr. Dracott (companion) had intended we should ride yaks on this expedition, which would certainly have added much to the charm of it, but though the big bushy black things came up, and we each mounted one of them in turn, the weather was so atrocious that it was thought better we should ride our ponies. All the people up here were Tibetans. Some of the young women were decidedly good-looking, were it not for a thick brick-coloured composite which they plastered on their cheeks, and their curious custom of shooting out their tongues whenever we looked at them. This Mr. Dracott assured us, was not meant for rudeness but as a mark of the utmost respect.

Margaret Fountaine on Traveling
to Tibet from Sikkim

I inquired carefully as to what methods of courting were in vogue previously. They said people married each other because they loved each other. I think other ethnologists will follow this inquiry up, for we may here find a real golden age, which in other races of humanity lies away in the mists of the ages behind the kitchen middens and the Cambrian rocks. My own opinion in this matter is that the earlier courting methods of the Igalwa involved a certain amount of effort on the man's part, a thing abhorrent to an Igalwa. It necessitated his dressing himself up, and likely enough fighting that impudent scoundrel who was engaged in courting her too; and above all serenading her at night on the native harp, with its strings made from the tendrils of a certain orchid, or on the marimba, amongst crowds of mosquitoes. Any institution that involved being out at night amongst crowds of those Lambarene mosquitoes would have to disappear, let the institution be what it might.

The father's responsibility, as regards authority over his own children, is very slight. The really responsible male relative is the mother's elder brother. From him leave to marry must be obtained for either girl, or boy; to him and the mother must the present be taken which is exacted on the marriage of the girl; and should the mother die, on him and not on the father, lies the responsibility of rearing the children; they go to his house, and he treats and regards them as nearer and dearer to himself than his own children, and at his death, after his own brothers by the same mother, they become his heirs.

Mary Kingsley on the West African
Tribal Group, the Igalwa

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JOURNALS BY WOMEN EXPLORERS

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Workman, Fanny Bullock and William Hunter, In the Ice World of the Himalaya, 1900.

_____ Through Town and Jungle: 14,000 Miles Awheel Among the Temples and Peoples of the Indian Plain, 1904.

_____ Ice-bound Heights of the Mustagh, 1908.

_____ Peaks and Glaciers of Nun Kun, 1909.

_____ The Call of the Snowy Hispar, 1910.

_____ Two Summers in the Ice World of the Eastern Karakoram, 1917.

Youngnusband, Francis, India and Tibet, 1910.

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THE PEOPLE

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THE PEOPLE

How would you define a country? Is it a territory with borders? A place that adheres to a particular style of government? What about the people? A country is obviously made up of people. Nepal is no exception. Although it is a small country it has over 14,000,000 people, these individuals constitute a large number of ethnic groups, speak several major languages and dozens of lower incidence languages. All of this adds up to what appears to be highly complex society.

STARTING AT HOME

Before we concentrate on Nepal let's center our attention on our own community and country? Try to identify in your own community people whose origins are from a country other than this country. Then extend this activity to include groups from other countries that live in this nation. List these below:

People living in my community whose origins are from other countries	People living in my country whose origins are from other countries

Are the groups of people you name ethnic groups or nationalities? Have you ever thought that these were different? Technically they are:

ETHNIC GROUP	Designating or of any of the basic divisions or groups of mankind, as distinguished by customs, characteristics and language.
NATIONALITY	The condition or fact of belonging to a nation by birth or naturalization.

Given these definitions, how many names from your list refer to ethnic groups and how many refer to nationalities? Many individuals identify their origins ethnically: Sicilian, Basque, Kikuyu, Mandingo, Bohemian, Croatian. While others speak of themselves as being a nationality: Spanish, French, German, Mexican, Chilean, Vietnamese, Japanese, Kenyan.

WHEN THESE LATTER NAMED PEOPLE COME TO ANOTHER COUNTRY TO TAKE UP RESIDENCY THEIR NATIONALITY CHANGES - THEY TAKE ON A NEW NATIONALITY. WE THEN OFTEN REFER TO THEIR OLD NATIONALITY AS THEIR ETHNIC GROUP.

Therefore in our own country we can have an individual whose ancestors immigrated to this country from China several generations back and whose nationality is now American. In fact our land is primarily occupied by people of various ethnic groups who came to this country and have taken on a new citzenship - a new nationality.

However, what about those people who were in a country or region before all the others arrived? Anthropologists refer to them as indigenous people.

INDIGENOUS GROUP People born in a region or country; a native

Here in the U.S. the indigenous people are popularly referred to as Indians, a misnomer which was contrived by explorers from Europe who thought they had reached the shores of India. Today we refer to these indigenous people as Native Americans or Amer-Indians. This term, too, is a broad one. It represents many different groups of people who cultures are very distinct.

As with indigenous groups everywhere, culture is interrelated with environmental conditions. Thus, for example, natives living in the Southwest differ radically from those in the Northeast. Language, food, clothing, customs, folklore and many other aspects of life arose distinctly to characterize each group.

Cultural anthropologists divide the many ethnic groups of Native Americans according to the regions in which they live(d). It is revealing to notice that while these groups of people were thought of an referred to as tribes, the people themselves - both in the past and today - often refer to themselves as nations.

INDIGENOUS U.S. GROUPS

Test your knowledge of these groups. The names of several are here. See how accurately you can place them within the geographic regions in which they live(d).

Navajo	Hopi	Eskimo	Cree	Chickasaw
Comanche	Shoshone	Pima	Oneida	Winnebago
Sioux	Cherokee	Iroquois	Seminole	Apache
Ojibwa	Micmac	Ottawa	Chippewa	Algonquin
Haida	Tlingit	Mandan	Menominee	Kwakiutl
Huron	Shawnee	Zuni	Natchez	Acoma

NORTHEASTERN WOODLANDS	SOUTHEASTERN	WESTERN PLAINS	PUEBLO LANDS	FAR WEST	NORTH PACIFIC COAST

When looked at closely a country such as the United States appears to be extremely complex. If we refer back to the definition of ethnic groups we might complicate matters even more by adding "religion" as one of the distinguishable customs or characteristics of the group. The problem of the role of religion is one that many sociologists and anthropologists encounter when attempting to categorize groups of people. It was one with which the writers of the Harvard Encyclopedia of American Ethnic Groups had to deal when they compiled profiles of over 100 such groups that live within the United States. Finding that it was impossible to divorce religion from an ethnic group, they included separate sections on several religious groups such as the Eastern Catholics, Eastern Orthodox, Jews and Muslims.

This will most definitely be the case when we begin to look closely at the people of Nepal. Religion is such an integral part of their cultures that it would be impossible to present the people without making reference to who they are through their religious practices and beliefs. In fact many people in trying to describe religion in Nepal simply say that it is not a separate entity. Rather, it is the people .

Who are we as citizens of the United States? Not an impossible question to answer but certainly not an easy one either. We are a nation of people made up of hundreds of ethnic, indigenous and religious groups. Although our national language is English we speak dozens of other tongues. We are groups of people within groups.

Who are the Nepalese? After looking at ourselves and seeing the diversity of who we are it won't seem nearly as unrealistic to discover who are the people of Nepal. Here are some attempts by professionals to define them:

THE NEPALESE

The country's population, I found, consists of about a dozen tribes and castes, with widely varying dialects, religious practices, architecture and customs.

Toni Hagen
"Afoot in Roadless Nepal"

Like the geography (i.e. Nepal) the population of the country is extremely diverse. Some tribes, such as the Sherpas living in the eastern Everest region, have won fame as mountaineers while others, like the Gurungs, Magars and Chetris in the west and the Rais and Limbus in the east have made their mark as Gurkha soldiers. The original inhabitants of the Kathmandu Valley, the Newars, have made significant contributions in the development of art and architecture. Nepalese living in the terai have close ethnic and linguistic ties with people across the border in the Bihar and Uttar Pradesh states of India.

Prakash A. Raj
Kathmandu and the Kingdom of Nepal

DATA
STATE. Official name: The Kingdom of Nepal (Nepal Adhirajya)
OFFICIAL LANGUAGE: Nepali
MAJOR LANGUAGES: Nepali, Tibetan, Hindi, English, Newar, Tharuhati, and 70 other minor languages
REFUGEES (1977): 10,000 Tibetans from China

ETHNOLINGUISTIC GROUPS: 54.0 Nepali (Gurkha et. al.), 11.5 Maithili, 7.0 Bhojpuri, 4.8 Tamang, 4.3 Tharu, 3.9 Newari, 2.7 Abadhi, 2.5 Magar, 2.0 Rai Kirati, 1.5 Gurung, 1.5 Limbu, 1.2 alien Indian (1.1 Hindustani), 0.7 Bhote Sherpa, 0.5 Rajbansi, Satar, Sunwar, Danuwar, Santali, European, U.S.A., Pakistani.

World Christian Encyclopedia: A Comparative Survey of Churches in the Modern World A.D.

...Nepalese temples are not "Houses of God"...confined to one religion. The same temple is visited by both Hindu and Buddhist, and both worship directly to their own gods. Their god may be either Brahma or Buddha, but both are represented in a thousand different forms or incarnations, and different villages, castes and social classes may observe different gods in different ways....

Bob Gibbons and Bob Ashford
The Himalayan Kingdoms: Nepal Bhutan and Sikkim

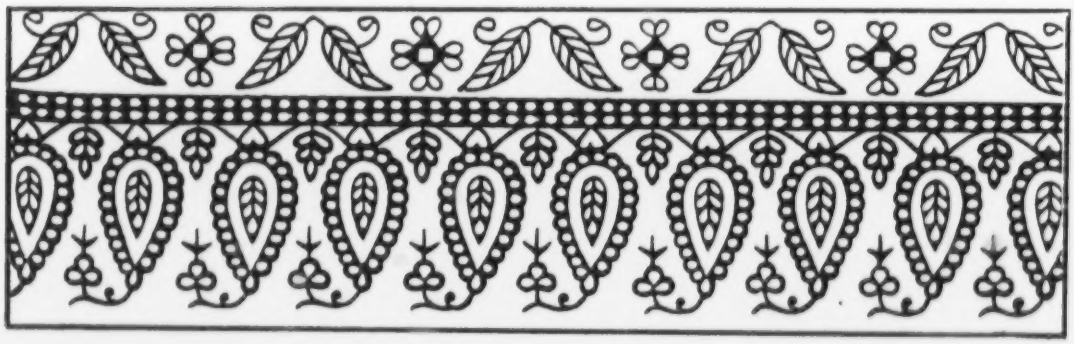
WHO ARE THE NEPALESE?

So who are the Nepalese? Draw some conclusions from the statements above as to who they are:

Groups of People	Languages Spoken	Religions Practiced

What does the above mean? Probably not a great deal but it will mean much more to you as you work through this part of the book. If you were confronted with an entire listing of all the indigenous groups in the U.S. and the languages they spoke of if you attempted to embark on a study whose intention it was to teach you all about these people's cultures you would most certainly be overwhelmed. This could also happen with studying the peoples of Nepal. Therefore we aren't going to present group after group. Instead we are going to try to present the people of Nepal within the geographic and historical context of their country. Customs, religious practices and celebrations as well as language will be interwoven in this section. It truly is impossible to convey everything about every group of people who live in Nepal and no one group is more important than the other even though some it appears have played a more definitive role in the history of the country. What follows then is:

1. An overview of Nepali groups by geographic areas of the country;
2. Inclusion of these group relative to their historical significance; and
3. Highlights of the cultures of these groups.



Perhaps the most astonishing aspect of Nepal's immensely varied population...is its extraordinary distribution according to altitude. The Indo-Aryan group prefers to live in valleys, rarely higher than 6,500 feet. The aboriginal Tibeto-Burmese group is found between 4,500 and 8,500 feet, while the Tibetans make their home above the 8,000 foot level.

Toni Hagen
"Afoot in Roadless Nepal"

Toni Hagen, a Swiss, probably knows the geology of Nepal better than any person outside of Nepal. A geologist, Hagen surveyed the Nepali countryside filling scores of sketchbooks, taking geological samples and completing a geological survey map of the entire country. Traveling thousands of miles on foot he was able to observe an extraordinary thing - something undoubtedly already known by the Nepalese - that different groups of people lived within different regions of the country. These regions correspond to various altitudes. This obviously is a generalized observation and is not a certainty for all people who belong to a certain group. However, it is a way for us to understand what particular groups of people live where within the country.

Say the name Nepal and people often think "mountains." Does anyone think sea level? Well you wouldn't be far off if you did. Nepal has the most varied altitude for any country in the world. It begins at almost sea level in its lowlands escalating to the superheights of Mt. Everest. That means jungles in the lowlands to the thin-aired peaks of the Himalayas.

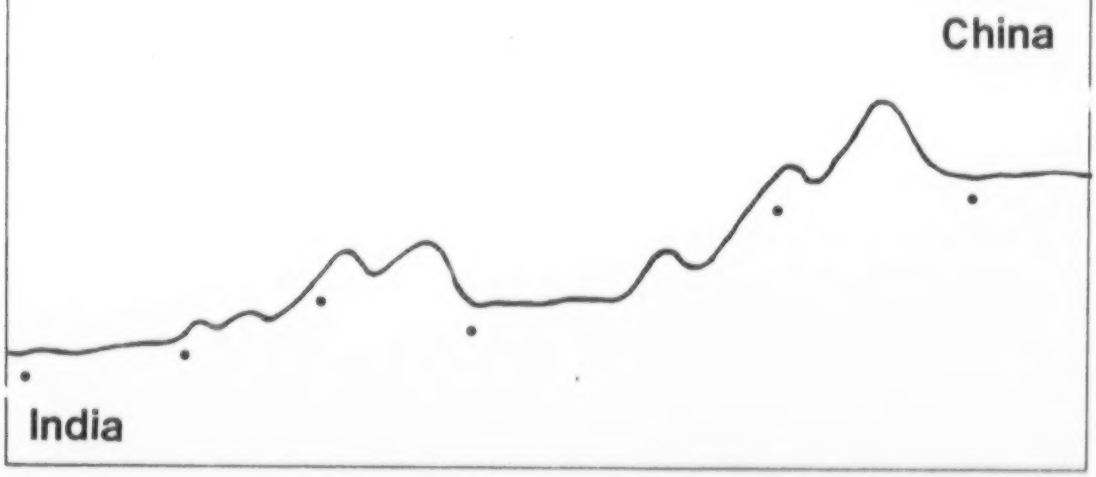
ZONING NEPAL

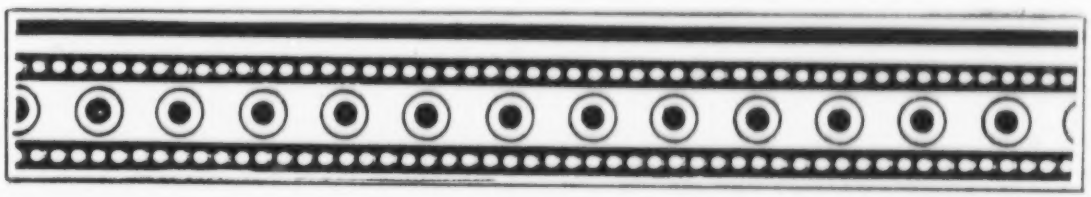
The country of Nepal can easily be divided into altitudinal and agricultural zones. As Hagen indicated, each of these sections or zones have different groups living within them. Practically in the center of the country are a series of valleys. Sometimes referred to as the HIMALAYAN VALLEYS or the VALLEYS OF KATHMANDU AND POKHARA, this area contains almost 60% of the Nepali population.

The area that borders on India is called the TERAI. This lowland area has been malaria-infested due to its sub-tropical climate. Next to the TERAI rises the SIWALIK HILLS followed by the higher MAHABHARAT RANGE.

North of the HIMALAYAN VALLEYS the mountains begin. The youngest of all mountain ranges and the highest, the HIMALAYAN RANGE, is followed by the arid-high TIBETAN PLATEAU.

Using the descriptions above fill in the names of the six areas of Nepal in the cross-section illustrated in this exercise. Each section is marked with a •





THE TERAI

Locating the Narayani River in Nepal and traveling east and west the entire southern length of the country is an area known as the Terai. No more than thirty miles in width in any one part, the Terai is densely populated even though the climate is far from desiraole.

GROUPS OF THE TERAI

Hot and humid with tracts of jungles and marshes this land has been a breeding ground for malaria. However, in recent years the disease has been curbed and brought under some control.

The inhabitants of this area as one might suspect have strong links with neighboring India. The THARUS, the largest of the ethnic groups living in the Terai are said to have migrated to Nepal from India sometime during the twelfth century. THARUS legend claims that their roots go back to the Indian area of Rajasthan.

The SARUWARS, MOOSHARS and SATARS, among other groups, share the Terai with the THARUS. The SATARS live primarily in the forests in eastern Nepal near Biratnagar and Ilam. It is thought that they migrated to this area from the state of Bihar in India and are related to the Sontals, an indigenous Indian group. The MOOSHARS also claim that their origins are linked to India and to the famous writer, Valmiki, author of the historic epic tale, the Ramayana. It is thought that Valmiki lived in the northeast section of India, near the legendary city of Ayodhya. East of the Ganges River and approximately mid-point from the river to the Indian area of Mithila, Ayodhya is the location for the opening of this Indian classic.

Working with the map above retrace the journey from India of the THARUS, MOOSHARS and SATARS to Nepal. Indicate these passages by drawing arrowed lines from the point of origin in India to the points of residence in Nepal.

MAKING COMPARISONS/DRAWING SOME CONCLUSIONS

Studying the movement of people through the centuries from India to Nepal can encourage us to think about past and present movement of people in our own country. Reverting once again from Nepal, think through the questions listed below:

1. With what country at a U.S. border have we shared similar occurrences as those experienced by the people of the Terai with India?

2. What territory was the scene of such movement? To whom did it belong? Who would have been considered the "immigrant" people?

3. In what ways has this border crossing changed cultural life of the people involved? Think of food, language, music, art and dance.

Do you think that these same things can be true of the people of India and the Terai area of Nepal? In what ways do you think that the people are similar? As you study Nepal and India note the likeness in language, religious and customary practices which seem to transcend borders.

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LIFE IN THE TERAI

The Terai, situated just 200 meters above sea-level, is a region filled with animal life that individuals don't usually associate with Nepal. Tigers, leopards, rhinoceroses and buffaloes make their home in the Terai lands while the rivers teem with crocodiles. Cobras, scorpions and vipers are also in residence.

Seasonal life in the Terai is based primarily on two cycles: the wet and humid monsoon period and the dry winter season. Most of the inhabitants of the Terai are cultivators of the fields or make their living by fishing. During the monsoons very little trading occurs between the people of the Terai with either the Indians or with people within Nepal. However, once winter arrives the Terai roads are filled with individuals from the area as well as their northern neighbors traveling southward to the large Indian trading markets.

TERAI RESEARCH

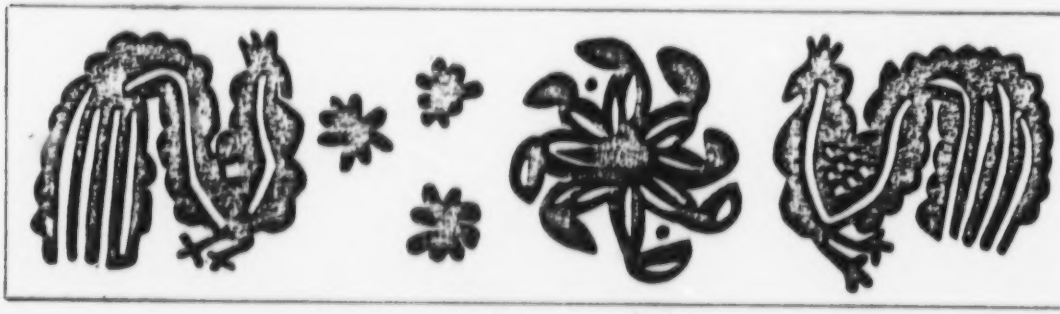
Using a dictionary find out more about the Terai. Explain the terms underlined in the sentences below:

1. The terrain of the Terai is <u>alluvial.</u>

2. Many of the people of the Terai are religiously Hindus. However for some their religion is basically <u>animistic.</u>

3. The <u>monsoon</u> is a welcomed arrival during the growing season.

4. <u>Vipers</u> are known residents of the Terai.



RANCH STYLE OR TWO STORIES/BAMBOO OR BRICK?

REVIEW

- The Terai is basically hot and humid and filled with plains at the southern most area, jungles and marshes further north
- The land has an abundance of wildlife
- People exist primarily as farmers and/or fishing people
- The Terai goes through a monsoon period

CONSIDER

- In what type of home would a Terai group live?
- Would a home near a river be different than a home away from the river?
- Of what materials would Terai homes be made?

SKETCH YOUR IDEAS HERE OF A TYPICAL TERAI SHELTER

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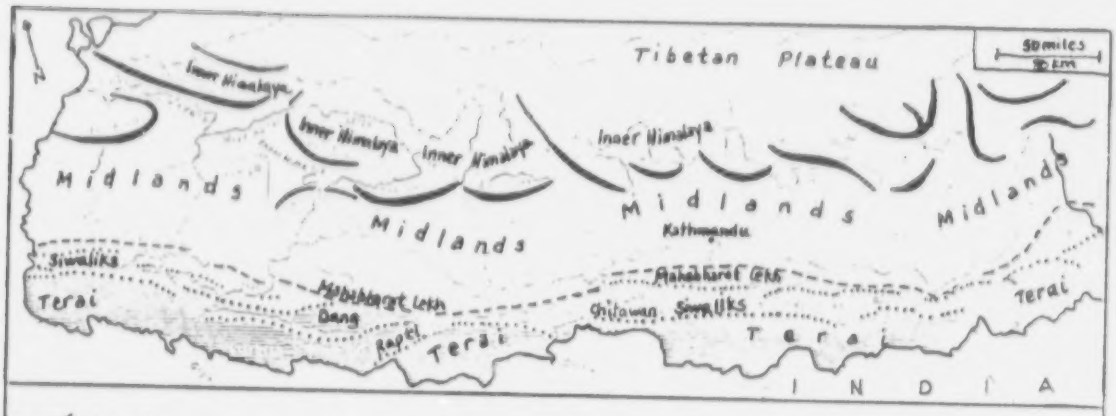
SIWALIK HILLS AND MAHABHARAT RANGE

The Siwalik Hills appear gradually to slope out of the Ganges Plains in the Terai and rise to a height of 4000 feet. You'll recall from the mountain section that 4000 isn't a particularly high figure for mountains. Nonetheless the Siwalik area is almost uninhabited. There are two reasons for this:

1. There is very little water in the region for most of the year, and

2. The slopes are extremely steep.



Himalayas
Mahabharat Lekh
Siwaliks
Midlands
Terai
Tibetan Plateau

GEOGRAPHY OF THE SIWALIK AND MAHABHARAT

To the north of the Siwalik is the Mahabharat Range. In some areas the Siwalik and Mahabharat are separated by large transverse duns. You'll remember that duns are flat valleys. The three largest of these dun valleys are: Chitwan, Dang and Rapti. Using colored pencils or pens highlight the Terai, Siwalik, Mahabharat Range and Midlands areas of Nepal. What do you notice about the Mahabharat Range?

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Historically the Mahabharat Range, also referred to as the Mahabharat Lek (Lekh) (Lek or lekh means mountains) has acted historically as a natural barrier against invasions from Nepal's southern neighbors. The Mahabharat rises to over 9000 feet and is filled with forests, fertile ground and gorges flowing with almost all the waters of Nepal as they travel from the north. It is in this area that many groups of people live. Their many small villages dot the countryside.

For the most part the people of the Mahabharat are farmers and in some cases fisherman. Farming is done on terraces built out of the mountainside. Maize, millet and potatoes are the principle crops grown.

Before moving to the Nepal Midlands let's do a little investigation into the Mahabharat region by getting familiar with the vocabulary that arises out of the terrain. You can follow this by comparing these Nepali regions with other places on the globe.

TERRAIN TALK

1. As we know, a dun is a flat valley. What is a transverse dun? Try to illustrate your definition in a drawing, chalk sketch or clay model.

2. Hagen wrote that: "the Siwalik zone in parts exhibits a series or sequence of isoclinal chains one behind the other." What does this mean?

3. The Mahabharat Range has several saddles. What is the meaning of the use of saddles in this statement?

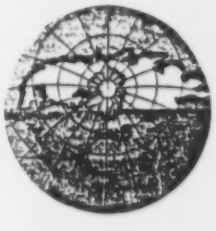
4. Land erosion is common in the Mahabharat. Why do you think this is true?

5. At the highest level of the Mahabharat there are no villages, only oak forests and rhododendron. What are these? Illustrate your answer.

GOING AROUND THE WORLD

Using a large map, globe or atlas, locate the country of Nepal. You'll find that it is north of the Tropic of Cancer and south of the 30° line of latitude. If you have a detailed map locate the three great dun valleys: CHITAWAN, DANG and RAPTI. If your map doesn't indicate these areas find the capital of Nepal, KATHMANDU. Determining the approximate line of latitude of these areas or of Kathmandu, take a trip around the world. Record the major cities and countries that exist on approximately the same line of latitude.

What is the most surprising thing you learned by doing this exercise?



Major Cities on line of latitude with Kathmandu	Major Countries on line of latitude with Kathmandu

IN ALPHABETICAL ORDER: COSTA RICA, NEPAL AND SWITZERLAND

Por ser tan linda Costa Rica la llaman
la Suiza Centro Americana

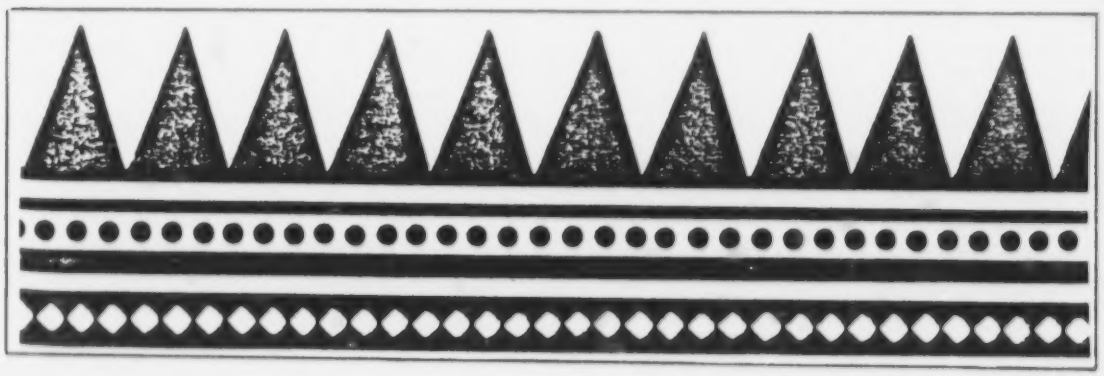
"Linda Costa Rica"
Costa Rican song by Tino Lopez

What do Costa Rica and Nepal have in common? Many writers and travelers compare them to Switzerland. In the stanza from the Costa Rican folk-song above the claim is made that:

For being so beautiful, Costa Rica is called
The Switzerland of Central America

Toni Hagen in his writing couldn't help but make reference to Switzerland when he wrote about Nepal. So what is it about these three countries that suggest they are alike in any way?

Gather some information on the three countries, specifically with respect to their geographic terrains. Once you determine the commonality of the three draw some conclusions. Be precise with your information. Could the song just as easily say that Costa Rica is the Nepal of Central America?



THE MIDLANDS

The Kathmandu and Pokhara Valleys lie within the area of Nepal that is referred to as the Midlands. Bordered by mountains, the Mahabharat to the south and the Himalayas to the north, the Midlands house almost 60% of the Nepali population. Since elevations range from 2000 - 7000 feet, three major rivers cross the valleys and the soil is very fertile, farming is a common occupation in this region. Like Mexico City on our own continent, the Kathmandu Valley is a former lake bed. Nepali legend claims the lake was drained by the Hindu god, Vishnu.

LEGEND OF KATHMANDU

In the far off distant past the beautiful valley of Nepal was covered by a lake known as Nagtal. The great god Vishnu through his kindness and wisdom thought that people should live there. So in his goodness he drained the lake and soon the valley became habitable. People came into this beautiful land from far and wide.

As the population swelled people shared the story of how this land came to be and that it was a gift from Vishnu. These people who lived in the valley were a good people - noble and god-fearing. But it is a truism that even the best of people get involved in petty misunderstandings, disputes and fights.

As disputes and quarrels mounted between the people, on-lookers and even families took sides and it seemed that the conflicts soon multiplied. There was no one to administer justice. So the elders of the community decided that they needed a ruler, a Raja, to settle their disputes. They prayed to god for such a person. As time passed their wishes were granted and a Raja was sent to them. It was decided then that a capital would be needed from where the Raja would rule. Thus the seat of the Raja came to be called Kantipur or the dwelling place of authority. Later the name was changed to Kathmandu.

With a fair arbiter to settle their disputes and misunderstandings, the people had more time for hard work and prayers. This led to a period of tremendous prosperity and the coffers of the Raja were filled with gold. Centuries passed and the country became richer and richer.

Adapted and rewritten from
Folklore of Nepal
M. M. Sharma

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In the distant dawn of unrecorded time, so another legend tell us, the Valley of Kathmandu was a turquoise lake. Upon this lake rested a wondrous lotus flower, from which emanated a blue light of awesome magnificence. This was a manifestation of Swayambhu or Adhi-Buddha, the primordial Buddha. So beautiful was the lake, so sacred the flame, that the devout came from many lands to live in caves along its shore, to worship and meditate.

From a mountain retreat in China came the patriarch Manjushri. Wishing to worship the flame more closely, he sliced the restraining Valley wall with his flaming sword of wisdom, draining the water and allowing the lotus to settle to the Valley floor. There Manjushri built a shrine that was to grow into the great stupa of Swayambhunath. He also founded a city of perishable wood and clay called Manjupatan, reaching from Swayambhunath to Pashupatinath, and bestowed upon one of his followers the kingship of the Valley.

Insight Guides: Nepal
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HOW DID IT ALL BEGIN?

The legend of Kathmandu tells the story about the beginning of a land, the Kathmandu Valley. It is a creation myth. Almost every culture in the world has a creation myth which tells about its origin and also reveals important beliefs and values about that culture.

Below you will find excerpts from the creation myths of seven groups of people: Apache, Chinese, Egyptian, Eskimo, Indian, Japanese and Jewish. Each group is described for you briefly below. Try to match each cultural group with its own creation myth found in the next pages. As you read each myth and try to match it with the appropriate culture, keep in mind the following questions:

Why did you match the cultures and myths as you did? What clues in the descriptions and/or myths helped you?

What similarities do you find in the myths? Is there anything that all of the myths have in common?

What uniquenesses do you notice in each myth? Do these differences correspond with what you know about the culture?

cultural descriptors

APACHE — The Apaches are a native society of North America. Early in their history they were a nomadic people. Their culture was rich with mythology and contained elements of various groups they encountered from the Far Northwest to the Plains and Southwest regions of this country. Although they were a wandering people and conducted their affairs independently of one another, the Apaches were bound to their race by a unique governing system. Their creation myth stresses the reverence they held for nature and emphasizes the unity of their culture.

CHINESE — Today China has a larger number of people living within its border than any other global nation. Its traditional religion was based on a philosophical premise that is still respected today. It is believed that inherent in all things created are two essential principles: good and evil; these opposing forces may also be called light and dark or strength and weakness. Through the dynamics between these polarities comes life and the power to understand it.

EGYPTIAN — Egyptian civilization endured at its height for nearly 3000 years. During this period of time countless works of art and writings were created. The Egyptians were ruled by a Pharoah who they regarded as their "living god on earth." They also worshiped deities that were depicted with human bodies and animals' heads. The Egyptian myth accounts for the rising of the sun and the dispelling of chaotic darkness.

ESKIMO — Even though there are distinct Eskimo groups living in the vast subarctic region of North America all groups share cultural similarities. Particularly in language, physical appearance and religion they share common bonds. Their creation myth focuses on the origin of people and society rather than the origin of the universe.

INDIAN — The sub-continent of India is a land of complexities. Being one of the largest countries in the world in terms of population, India has people from numerous ethnic groups who speak what seems to be a myriad of languages. Although it is one of the major religions it would be a mistake to think that Hinduism represents the only belief and religious practice of India. There are several other major religions. However, the selection given in this exercise does originate from the Upanishads, traditional writings important in Hindu belief. The Upanishads can be thought of as lessons or bits of philosophy that have something to teach the reader.

JAPANESE — The Shinto religion is native to the Japanese culture. Often referred to as a "nature religion," Shintoism is polytheistic. The themes that generate from the concept of many gods and their chaotic relationships are prominent in the Japanese creation myth.

JEWISH — Like the Egyptians, the Jews believed that the world was created from dark chaos. Unlike the Egyptians, the Jews were monothestic; they believed in only one god. Their creation myth systematically details how god went about, day by day, creating the world.

the creation myths

Read each passage and guess to which group of people (Apache, Chinese, Egyptian, Eskimo, Indian, Japanese or Jewish) this myth belongs. Use the CULTURAL DESCRIPTORS where necessary for some clues. Write the name of the group on the line provided at the end of each citation.

1. Now when chaos had begun to condense, but force and form were not yet manifest, and there was nought named, nought done, who could know its shape? Nevertheless Heaven and Earth first parted, and the Three Deities performed the commencement of creation; the Passive and Active Essences then developed, and the Two Spirits (Izanami, the creatrix, and Izanagi, the creator) became the ancestors of all things. Therefore did he (i.e. Izanagi) enter obscurity and emerge into light, and the Sun and Moon were revealed by the washing of his eyes; he floated on and plunged into the seawater, and Heavenly and Earthly Deities appeared through the ablutions of his person. So in the dimness of the great commencement, we, by replying on the original teaching, learn the time of the conception of the earth and of the birth of islands; in the remoteness of the original beginning, we, by trusting the former sages, perceive the era of the genesis of Deities and of the establishment of men. Truly do we know that a mirror was hung up, that jewels were spat out, and that then a Hundred Kings succeeded each other, that blade was bitten, and a serpent cut in pieces, so that a Myriad Deities did flourish. By deliberations in the Tranquil River the Empire was pacified; by discussions on the Little Shore the land was purified.

_____

2. In the beginning this world was merely non-being. It was existent. It developed. It turned into an egg. It lay for the period of a year. It was split asunder. One of the two eggshell-parts became silver, one gold.

That which was of silver is this earth. That which was of gold is the sky. What was the outer membrane is the mountains. What was the inner membrane is cloud and mist. What were the veins are the rivers. What was the fluid within is the ocean.

Now, what was born therefrom is yonder sun. When it was born, shouts and hurrahs, all beings and all desires rose up toward it. Therefore at its rising and at its every return shouts and hurrahs, all beings and all desires rise up toward it.

He who, knowing it thus, reverences the sun as Brahma - the prospect is that pleasant shouts will come unto him and delight him - yea, delight him.

_____

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3. Down in the lower world, at the beginning, there was no light: there was only darkness. Down there, at the bottom, were some people. They knew of no other places; they lived there.

They held a council down there. They discussed whether there was another world. They decided to send someone above to find out. They looked at each other and asked who should be sent out.

One said, "How about Wind?"

They asked him. Wind agreed to go.

Wind went upward. He was a whirlwind. He came up to this earth. Nothing but water covered the earth then. He rolled back the water like a curtain.

After the wind had rolled back the water, land appeared. The water was all at one side.

Then they sent Crow out to look over the dry land. Crow saw the dead fish that had been left on the dry land. He stayed there and picked the eyes out of the fish. He didn't come back as he promised to do.

At that time the land was very level. There were no mountains on earth. The ground was just like ashes or like the places where there is white alkali on the earth's surface now.

The crow never came back. The people below wondered what had happened to him. They wanted news. So they sent Beaver out.

The water was getting low now. Instead of going back to his people Beaver busied himself building dams. He went around from stream to stream. The people below wondered what happened to him.

Then, because the beaver didn't come back, they sent Badger out. He was faithful to his fellows in the lower world. He came up and looked around. He saw that it was all dry up there. He went back and told the others. Then they were all happy, for he was the only one who did faithful work.

Then they sent four others after that, four men, to look over the world above. These first four who came up on earth to prepare it were called by the word that means Indians. I know of no other name for them. These four chose one from whom were to be made the things of the earth as we know it now. They selected Mirage. They put up Mirage in the form of a ball. They walked away from Mirage and looked. It looked very pretty. The ball of mirage became a part of this earth.

4. In the beginning there was chaos. Out of it came pure light and built the sky. The heavy dimness, however, moved and formed the earth from itself. Sky and earth brought forth the ten thousand creations, the beginning, having growth and increase, and all of them take the sky and earth as their mode. The roots of Yang and Yin - the male and female principle - also began in sky and earth.

Yang and Yin became mixed, the five elements separated themselves from it and a man was formed. As he looked about he perceived how the sun sank in a red haze in the west and in the east he saw the silver moon ascending, enveloped in the pale fog and all the stars were circling a great star which was in the middle of the world. Out of this illuminating pattern a brilliant ray fell to the earth and standing in front of this amazed man appeared someone like him yet different, he was completely golden in color. The Gold Colored One bowed to the man and honored him. He taught him how to make a garment from grass in order to cover his naked body. He gave him a name, "Huang-lao" (The Yellow Old Man), and showed him how to nourish himself from the roots of plants. He explained to him the journey of the stars, the year long path of sun and moon.

Huang-lao asked about the beginning of all things, about the form of heaven and earth. The Gold Shining form answered:

"In the beginning out of heaven and earth was produced that which is equivalent to blood which flows through the arteries of man. The earth bore fire which produces breath in man. Wind and clouds, rain and snow spread themselves between water and fire. When Yin and Yang diminish or increase in their power, heat and cold are produced. The sun and moon trade their light. This also produces the expiration of the year and the five opposites of the sky: east, south, west, north and midpoint. Thus sky and earth produce the form of man. Yang gives and Yin receives."

---

5. In the beginning God created the heavens and the earth. The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters.

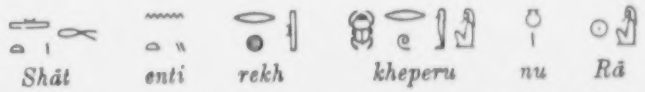
And God said, "Let there be light"; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

And God said, "Let there be a firmament in the midst of the waters, and let it separate the waters from the waters. And God made the firmament and separated the waters which were under the firmament from the waters which were above the firmament. And it was so. And God called the firmament Heaven. And there was evening and there was morning, a second day.

---

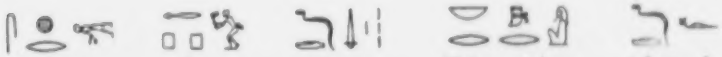
6. It was in the time when there were no people on the earth plain. During four days the first man lay coiled up in the pod of a beach-pea. On the fifth day he stretched out his feet and burst the pod, falling to the ground, where he stood up, a full-grown man. He looked about him, and then moved his hands and arms, his neck and legs, and examined himself curiously. Looking back, he saw the pod from which he had fallen, still hanging to the vine, with a hole in the lower end, out of which he had dropped. Then he looked about him again and saw that he was getting farther away from his starting place, and that the ground moved up and down under his feet and seemed very soft. After a while he had an unpleasant feeling in his stomach, and he stooped down to take some water into his mouth from a small pool at his feet. The water ran down into his stomach and he felt better. When he looked up again he saw approaching, with a waving motion, a dark object which came on until just in front of him, when it stopped, and, standing on the ground, looked at him. This was a raven, and, as soon as it stopped, it raised one of its wings, pushed up its beak, like a mask, to the top of its head, and changed at once into a man. Before he raised his mask Raven had stared at the man, and after it was raised he stared more than ever, moving about from side to side to obtain a better view. At last he said: "What are you? Whence did you come? I have never seen anything like you." Then Raven looked at Man, and was still more surprised to find that this strange new being was so much like himself in shape.

7.



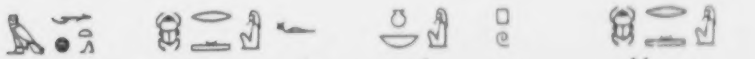
Shāt *enti* *rekh* *kheperu* *nu* *Rā*

The Book of knowing the evolutions of Rā,



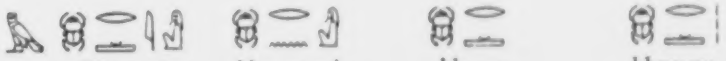
sekher *Ȧpep* *tcheṭṭu* *Neb-er-tcher* *tcheṭ - f*

[and] of overthrowing Ȧpep. The words of Neb-er-tcher [which] he spake



em-khet *kheper - f* *nuk* *pu* *kheper*

after he had come into being. I am he who came into being



em *Kheperȧ* *kheper-nȧ* *kheper* *kheperu*

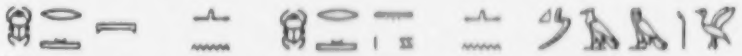
in the form of Kheperȧ, I was (or, became) the creator of what came into being,

kheper *kheperu* *neb* *em-khet* *kheper-á* *ásht*

the creator of what came into being all; after my coming into being many

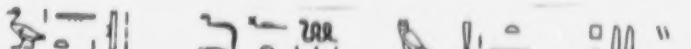
kheperu *em* *per* *em* *re-á* *án*

[were] the things which came into being coming forth from my mouth. Not



kheper *pet* *án* *kheper* *ta* *án* *qemam*

existed heaven, not existed earth, not had been created

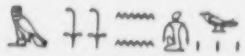


satat *tchetfet* *em* *bet* *pui*

the things of the earth, (i.e., plants) and creeping things in place that;

thes - ná *ám - sen* *em* *Nu*

I raised up them from out of Nu (i.e., the primeval abyss of water)



em *enen*

from a state of inactivity.

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A penny saved is a penny earned
Waste not, Want not
Here today, gone tomorrow
God helps those who help themselves

Sometimes it seems that a culture has a saying or a proverb to go with every occasion. In many ways these proverbs reveal certain attitudes and values about a people. Proverbs also contain a "ton" of folk wisdom. In a few words they are able to summarize a situation, give a meaningful projection of the future, heal wounds or spark enthusiasm.

As you encounter proverbs from around the world you find that there are similarities with many of them. See if you can match the Nepali proverbs below with their English counterparts that follow:

NEPALI PROVERBS

( ) Andha deshma ankha chimlaonu,
langra deshma khutta kumchiaonu.

In the country of the blind, act as a blind man and when among the lame people walk with a limp.

( ) Gheo na tel, paka buri sel,
thofha chana, baje ghana.

Has neither ghee nor oil, but still boasts of choicest dishes.

( ) Pake ko bans terho hundaina.

The fully grown bamboo can't be bent.

( ) Bhera, bhera sang, bakhra bakhra sang.

The sheep move with sheep and goats with goats.

( ) Geru kapra le matra jogi hundaina.

One can't become a saint by donning saffron clothes.

( ) Aphai boksi aphai dhami.

You are your own ghost and your own sorcerer.

( ) Saohai bhanda pachhi aune, manjha ma sutnu khojne.

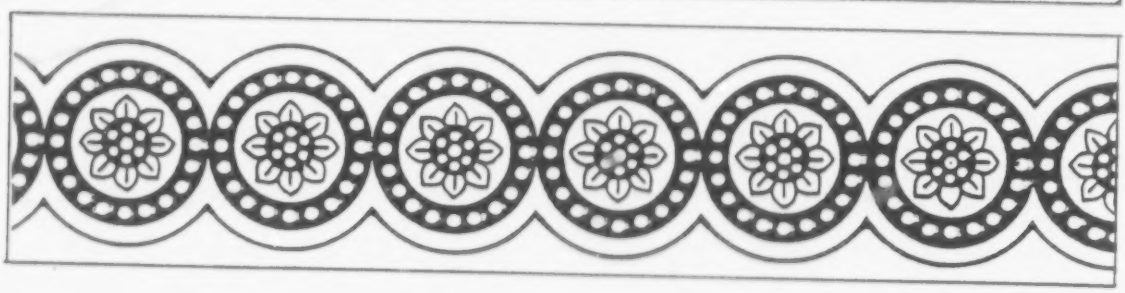
Last to arrive but desires the best bed.

( ) Aphno kaj mahakaj.

Your own duty is your first responsibility.

ENGLISH PROVERB

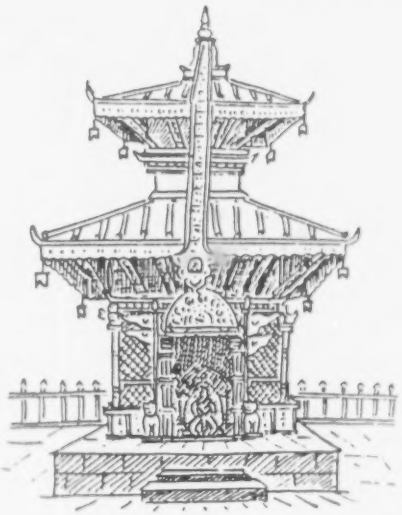
1. An empty vessel makes much noise.
2. Birds of a feather stick together.
3. God helps those who help themselves.
4. You are your own best friends and your own worst enemy.
5. When in Rome, do as the Romans.
6. Actions speak louder than words.
7. First deserve, then desire.
8. You can't teach an old dog new tricks.



THE NEWARS

Newars and Nepal seem to be synonomous nouns when it comes to Nepali culture. It has been written that this society of people has achieved one of the richest cultures in all of Asia. Often referred to as an indigeneous group of the Kathmandu Valley, an area that they occupy in great numbers, the Newars are one of the most influential Nepali groups even though by population they are a minority.

Newari folk legends are rich and varied. Stories recounting the beginnings of the world and creation of humankind are prevalent. Classical Newari literature, developed early in their history, is eloquent and voluminous.



A pagoda

In addition to being prolific in the area of literature, the Newari people have also been prized as masons and timbercarvers. The artistic adviser to the great Kublai Khan was a Newari. Architecturally the Newaris are famous for two very unique designs, the Nepalese stupa and the pagoda. Although the latter is most frequently associated with the East Asian architectural styles of China and Japan, it was introduced in China by the early Mongol emperors who prized Newari craftsmenship.

Traditionally Newar craftsmen are also highly skilled in metal, stone and wood sculpture, gold and silversmithing. This is equally true of their work in astrology. Even now Newari astrologers are sought to determine auspicious dates for important events.

Today the Newars are known principally for their accomplishments as farmers and merchants. Strategic settlements have been built along trade routes. Throughout Nepal Newari towns exist wherever these major routes cross. Significant Newari trade settlements include Bandipur, Chainpur and Pokhara. Newari tradesmen are also known beyond the borders of Nepal. Their stores have been established along Nepali border towns and in the principal northern Indian cities and towns.

TAMANGS, MAGARS & GURUNGS

The Tamangs are the largest ethnic group in Nepal. Although their origins are not clear, it is believed that they were "Bhotes," people from Tibet. The name "Tamang" refers to a possible previous profession of the group, horsetraders ("Ta" = "horse" and "Mang" = "trader" in the Tamang language).

The Tamangs practice Lama Buddhism which reflects their Tibetan origins. Central to each Tamang village is a "gompa," a monastery. Here lamas, the religious leaders are trained and taught the traditions and techniques of the religion. One of these are "hikis," inscribed stone prayer tablets which are built into walls and shrines along local trails.

Similar to the Tamangs in numbers and usually identified as hill people, the Magars live primarily in the hill area north of Pokhara and near to Gurkha. However, they can be found south in the Terai as well. Like the Tamangs and the neighboring Gurungs, the Magars are agriculturalists, growing wheat, maize and even rice at the lower levels of altitudes. They are also herders, craftsmen and traders. Unlike the Tamangs, the Magars are mainly Hindu, but there are some Buddhists among them.

Ethnically the Magars and the Gurungs are related. This relationship extends itself into the traditions and lifestyles of both people. Although their origins are uncertain it appears from their features that they are Mongolian. The Gurungs primarily occupy the slopes of the Annapurnas. They are agriculturalists as well as sheep herders. Like the Magars they are regularly recruited into the Gurkha regiments. This topic is explored more throughly in the "Issue" section of this book.

A unique practice among the Gurung is that they prefer cross-cousin marriages. Usually an arrangement between the son of the father's sister's daughter is desireable. However, there is free choice in cross-cousin marriage although parallel cousin marriage is not accepted. Marriages are arranged between families; regular Western practice of marriage is not observed. Following the marriage ceremony a bride will go to her husband's home for a few days, she then returns home. The husband later visits his wife and returns to his home. This back and forth movement continues until the wife bears a child. It is then that she returns with her child and her dowry to her husband's home to stay.

The Gurung's are also known for another unusual practice and that is "Rodi." The closest Western description of the practice would be to say that a rodi is a sort of club. Young boys and girls, from about the age of eleven to eighteen work together in fields and spend their evenings together supervised by an adult from the village. It is not uncommon that a boy's rodi may visit a girl's rodi in a nearby village. This encouraged practice allows the youth in the village an opportunity to meet and get to know one another in a working as well as a relaxed atmosphere.

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HIMALAYAS

SHERPAS: TIGERS OF THE SNOW

Functioning at 14,000-16,000 feet as normally as others do at sea level, the Sherpas, a Mongolian people, inhabit the highest points in the Himalayas. Sherpa legend claims that over 1000 years ago they traveled south from Tibet into Nepal. In Sherpa language their name means "people from the east," ("shar = east and "pa" = people). The Sherpa language is akin to Tibetan and uses the same script. Therefore Sherpas and Tibetans have no difficulty in communicating with one another.

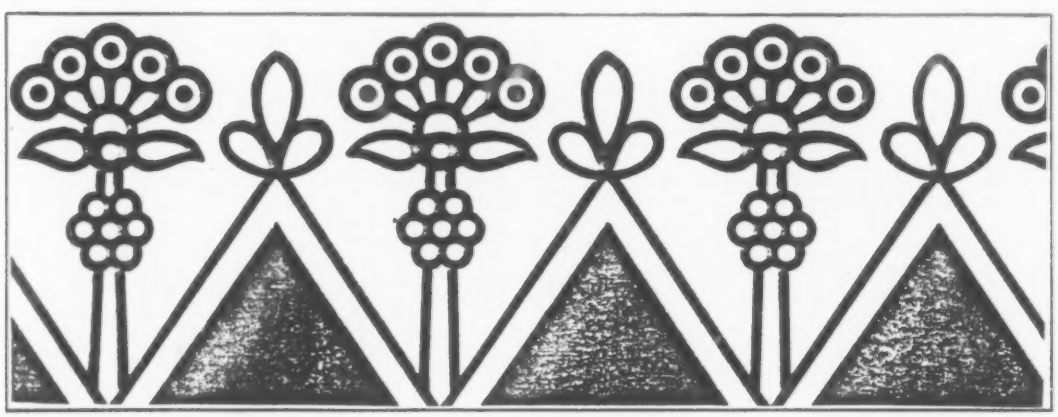
Like the Tibetans, the Sherpas are Buddhists. In fact, the center of their cultural life is a "gompa," or monastery. The most important of the gompas is Thyangboche, a monastery which is the spiritual seat of the Nepali Sherpa country.

The Sherpas are divided into 18 different clans, each with its own dialect and traditions. Tribal law forbids marriage within a clan. Divorce as well as marriage rites are simple affairs. Parents exchange bowls of "chhang," a type of barley, to seal the marriage of their children. Divorce is usually settled with a friendly toast or with a payment of compensation.

Prior to 1959 and the closing of the Tibetan Chinese border with Nepal, the Sherpas conducted a lucrative business as traders. Nepal has no salt production so the Sherpas acting as agents traded goods from Kathmandu: kerosene oil, cloth and manufactured goods for salt and Tibetan wool.

Today the Sherpas rely heavily on agriculture (growing potatoes, barley and wheat) and on tending yaks. The butter from these animals used for burning votive lamps in monasteries and homes as well as for cooking commands a good price on the market.

The world knows of the Sherpas not because of the height at which they live, or because they raise yaks but because of their skill as high mountain porters and expedition guides. Since Tenzing Norgay arrived at the top of Mt. Everest with Edmund Hillary in 1953 about 22 other Sherpas have repeated this once-heralded feat.



On the following pages appears an article by Tom Laird, "Mountains As Gods." It tells the present-day story of the Sherpas in an honest and realistic fashion. As you read through the article take note of the following categories:

WHAT ARE THE CUSTOMS OF THE SHERPAS?	WHAT SHERPA FOLK WISDOM IS EXPRESSED?
WHAT ARE THE POSITIVE REASONS FOR OPENING THE HIMALAYAS TO TOURISTS AND MOUNTAINEERS?	WHAT ARE THE NEGATIVE REASONS FOR OPENING THE HIMALAYAS TO TOURISTS AND MOUNTAINEERS?

1. How have the Sherpas' lives changed within the last decades? In what way have these changes been good or bad for the people?

2. If you were a Sherpa what would be your disposition of allowing expeditions traveling through your land? Would you create restrictions?

3. How would you rate the effect of the Hilary Schools on the lives of the Sherpas?

MOUNTAINS AS GODS

ONE EVENING IN EASTERN Nepal I dropped into a teahouse where many of the porters for the 1979 German Everest Expedition were staying. The porters had left the roadhead of the Everest Trail, Lamasangou, only ten days before, and the local villagers were asking them the recent news. As is the custom in Nepal, they followed a certain protocol:

"Where are you coming from?"

"Lamasangou."

"How many of you coolies are there today?"

"Forty."

"How many rupees do they pay you a day?"

"Twenty-one."

"Where are the sahibs?"

"Coming later."

"Are they going to a Himal (snow peak) or are they just wandering?"

"Himal going."

The man who spoke for the other porters never looked up from the floor. He was wearing a pair of dirty white shorts and a T-shirt and nothing else. He was not one of the famous high-altitude Sherpa porters, but just a farmer from the lower hills. His addition to the thirty-kilogram load he carried for the expedition was a double fistful of popcorn tied into a thin blanket he carried to sleep in. He seemed to snap out of his daze when I interrupted the dialogue of the traveller and the villager by asking, "Which Himal?"

"Which Himal? Which Himal? I don't know. Where they go? How they come? What they do? I don't know. I know their baggage. I know my feet and today's trail. I know how many rupees they will give me today."

Down in a tourist hotel the chief of the coolies, the sirdar, a well-dressed young Sherpa, was counting off the loads as the coolies dropped them on the wooden floor and collected their day's pay. A young German woman was accompanying this advance supply party. I sought an explanation of my encounter with the coolie in the teahouse from her.

"It's a private German expedition with most of the financial arrangements made by one member of the expedition."

"But why do they want to climb Everest?"

The Sherpa standing around laughed and said, "On the yak trail up the icefall." The Germans would go up the same route that all but one or two of the fifty Everest expeditions since Sir Edmund Hillary have used. It is a trail so well-worn as to be, in the Sherpas' eyes, a "yak trail."

She smiled, seeming to brush off the Sherpas' good-humored derision, and said, "He's climbed the tallest mountains on every continent — Africa, North America, South America, Europe. So all that's left is Everest. He wants to climb it. Mainly it is for him."

I insisted, "But it's such a lot of money just to be the ninetieth person on top of Everest. I can hardly rationalize the risk and expense."

Very sure of her response, she countered with,

Author Laird has lived on and off in Nepal since 1972, when he was 18, and speaks Nepali. He spent a year and a half with the Sherpa in eastern Nepal, near Mount Everest. At this moment he's on his way back there to live. He invited one of us to visit: "I could get you a house on a cliff beside a waterfall where ravens steal your potatoes while you scrub them. Besides the noise of the waterfall all the time falling over the 1,000 foot cliff the noise and glare of the Milky Way at night is deafening, blinding." —SB

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"It's his money. That's what he wants to do with it. Just now it is providing three hundred jobs for the locals with the luggage. If a European dies trying to get to the top, well, it was his own decision to climb."

"And for the Sherpas?"

"I have met many Sherpas who like to climb high. Often when they reach the high camps carrying loads they want to go on to the top. And why shouldn't they, when it is easier for them up there, even when they are carrying loads and we aren't?"

"But might not their desire to go to the top be influenced by knowing that once they have been to the top of Everest they are guaranteed work with the next expedition? I have met many Sherpas who say they go high only for money."

"Yes, there is the financial question. But some Sherpas do like to climb high."

"I just don't understand you climbers. When all of you have climbed Everest what will be left for you? The mountains on the moon?"

The knot of young Sherpas standing around all laughed aloud and one shouted out with the greatest good humor, "And we'll go there too if they pay enough!"

Since the first British expeditions, which all failed to reach the top during the 1920s and 1930s, the Sherpas have been the preferred high-altitude porters for the tons of equipment required to put two men within striking distance of the summit. The Sherpas have been living around Mount Everest for five hundred years, and it was discovered that they were uniquely adapted to the often debilitating rigors of high altitude.

Though the young Sherpas have sought out this work for the good wages it provides, the purposes of the mountaineers they aid have often been in direct conflict with basic concepts of Sherpa society. To die above the permanent snow line is believed to guarantee rebirth as an ever-hungry ghost. The Sherpas, like all Buddhists, regard the moment of death as a critical juncture. It is a moment to be closely observed, not blurred by drugs or the sudden terror of an avalanche.

The Sherpas have been used by men from another culture — one that says we can climb a mountain "because it is there" — to assist them in climbing that mountain. The Sherpas have benefited from this arrangement financially. They have attained a noticeably higher standard of living than the other tribes that inhabit rural Nepal. But they have paid a price.

Sherpa men, drunk and enjoying it

The most visible sign of this price is the remarkable distinction between what the Sherpas call the "old man" and the "new man."

Renzen is a middle-aged Sherpa man who dresses in the traditional woolen robe. He is an "old man."

"Twenty years ago we grew our own food, made and wore our own clothes. No one had any cash money and no foreigners came among us. Things were peaceful. Now we wear the clothes and eat the food of the Swiss and Americans, the foreigners. We have money now but less land because there are more and more children now, more of us. Things were better before.

"This year the Swiss come to climb one goddess of ours. You call her Numbur. They give the government in Katmandu lots of money [the climbing permit fee] so it is good for them there. Here it will give some people work and money for a while.

"But how would you feel if someone came and climbed up on your head? She will be angry, but they live so far from her that they do not care what humor she is in. We will lose animals, the young ones at birth. We will have too much water or not enough. Our harvests will be poor. Or the young men will be killed with the Sahibs on the mountain."

The Colonial British, the first western people to attempt to climb Mount Everest, dismissed any Sherpa disinterest in their plans of conquest as local superstition. Since until 1950 entry into Nepal was forbidden to all but Indians, Bhutanese, and Tibetans, all the early Everest expeditions were forced to approach Mount Everest from the north through Tibet. The porters were young Sherpa men in search of

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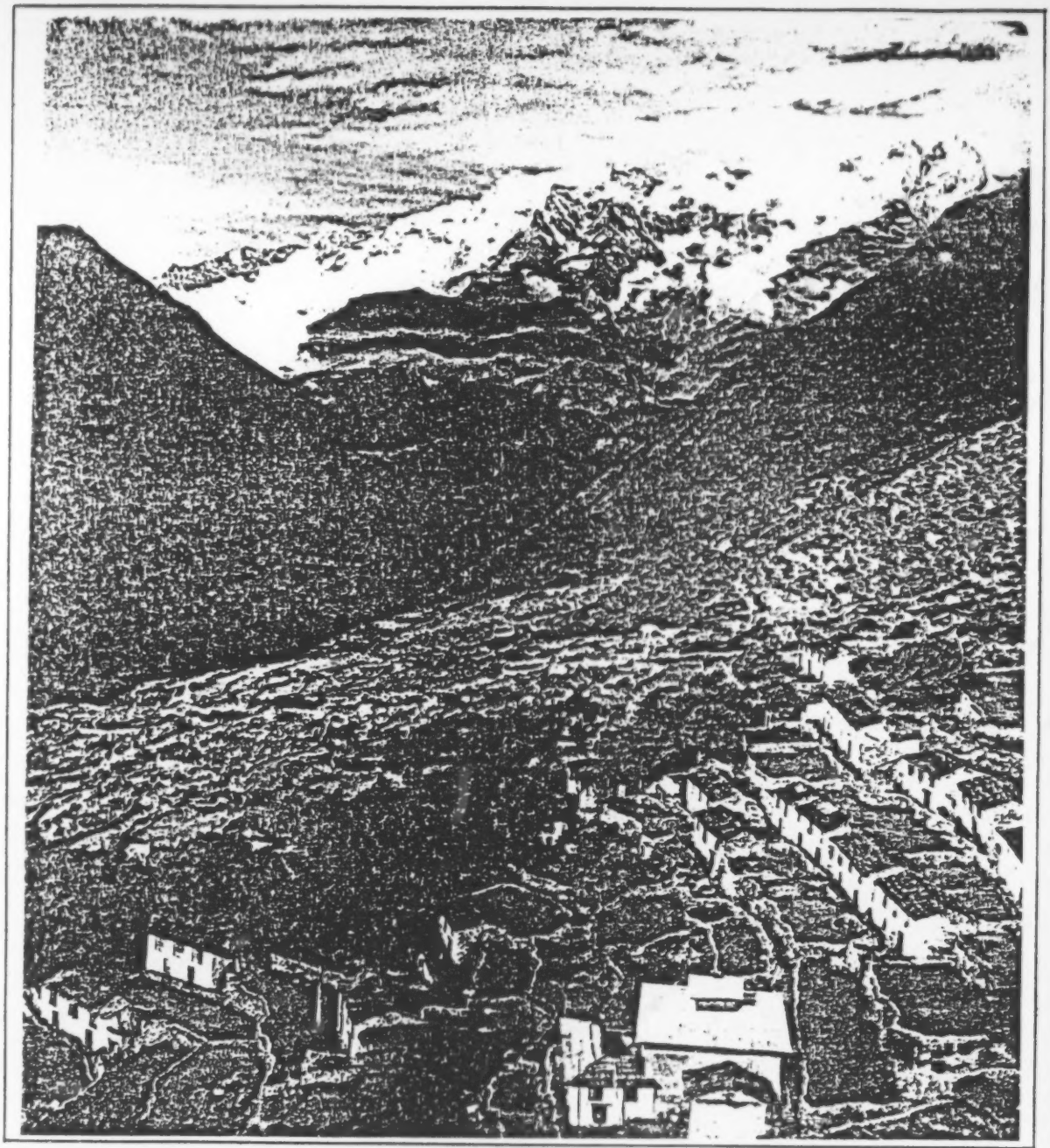

Panbouche, a Sherpa village at 13,000 feet in the valley of the Milky River, which begins as meltwater from the glaciers of Mount Everest

fortune who had sought out the British in the colonial hill station of Darjeeling in India.

General Bruce, the leader of the early expeditions, had no qualms about straightforwardly molding the locals to his own needs. He felt that with the "proper handling" the porters could be made to work harder at higher altitudes.

He quickly found out that offering the Sherpas more money or their names engraved in stone (or printed in gold leaf, depending on his mood) was not a sufficient motivation above twenty-six thousand feet. At about this altitude the

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A Sherpa porter

Sherpas would all succumb to lack of oxygen. Only very driven men would go further, and that the Sherpas were not.

The General realized this and tried to change their minds. "... A properly trained team of porters is a prerequisite for climbing Everest ... they must be made to take an interest in the proceedings ... it is important to interest them in the objectives of the expedition, part and parcel of which they must feel themselves ..."

The last inhabited place before approaching the base of Mount Everest from the north was a thriving monastic village called zaRongphuk. The Abbot's name was Ngwang Tenzing Norbu and he is still respectfully remembered by older Sherpa as a great teacher and the focus of the last period when Buddhism flourished among the Sherpas. Some Sherpas recall that he said of the British, "The Dharma of these men is no good. I have met and talked with them, these men with white eyes and yellow hair. Buddha Dharma men should not go with or meet these men because their Dharma and ours are opposite. Some Darjeeling Sherpas have gone with them for money.

"None of this is good for the people or for our gods. But as the central Tibetan Government has given them a pass no one should hinder them in their passage."

The abbot also kept a diary, sections of which have been translated by A. W. McDonald.

"In the third month of the year once again a group of thirteen British Sahibs with a hundred coolies pitched their camp in front of the monastery ...

"The next day I greeted the General ... 'Where are you going?' I asked.

" 'As this snow peak is the biggest in the world, if we arrive on the summit we will get from the British Government a recompense and high rank,' he said.

"... After saying this they took their leave ... they established a big camp near the mountain ... Making use of such instruments as iron pegs, wire-ropes and crampons they strove to ascend the mountain. They climbed with the most extreme difficulty. ... One day, with a roar, an avalanche occurred and some men were projected over the cliff face. ... The leader of the expedition sent to where I am fifteen silver coins with a request to perform the rites for the dead. I was filled with great compassion for their lot who underwent such suffering on unnecessary work."

Later the expedition returned to the monastery and met with the Abbot once again. He wrote, "The leader started by saying, 'Previously I sent money with a request for the death rituals for the seven coolies who died. ... Did they arrive?'

"I asked, 'Are you not weary?'

" 'Me? I'm all right. A few men died,' he replied and was a little ashamed."

At first, the effect of the few young men working for the expeditions was minimal on Sherpa culture. By the time Sir Edmund Hillary and Tenzing Norgay finally succeeded on Everest in 1953, though, the number of Sherpas working for the expeditions was so great that it began to have effects throughout Sherpa society.

It was the official opening of Nepal to the outside world that gave Hillary and Tenzing access to the relatively easy southern route up Everest. Their much-publicized success on Everest, coupled with this sudden political change in Nepal, began to attract the attention of the modern tourist.

In 1979 more than ten thousand tourists visited the homeland of twenty thousand Sherpas, Solu Khumbu. In 1976 Solu Khumbu was declared a national park. This was done to try to control and repair the ill effects of such mass tourism — large-scale deforestation, the result-

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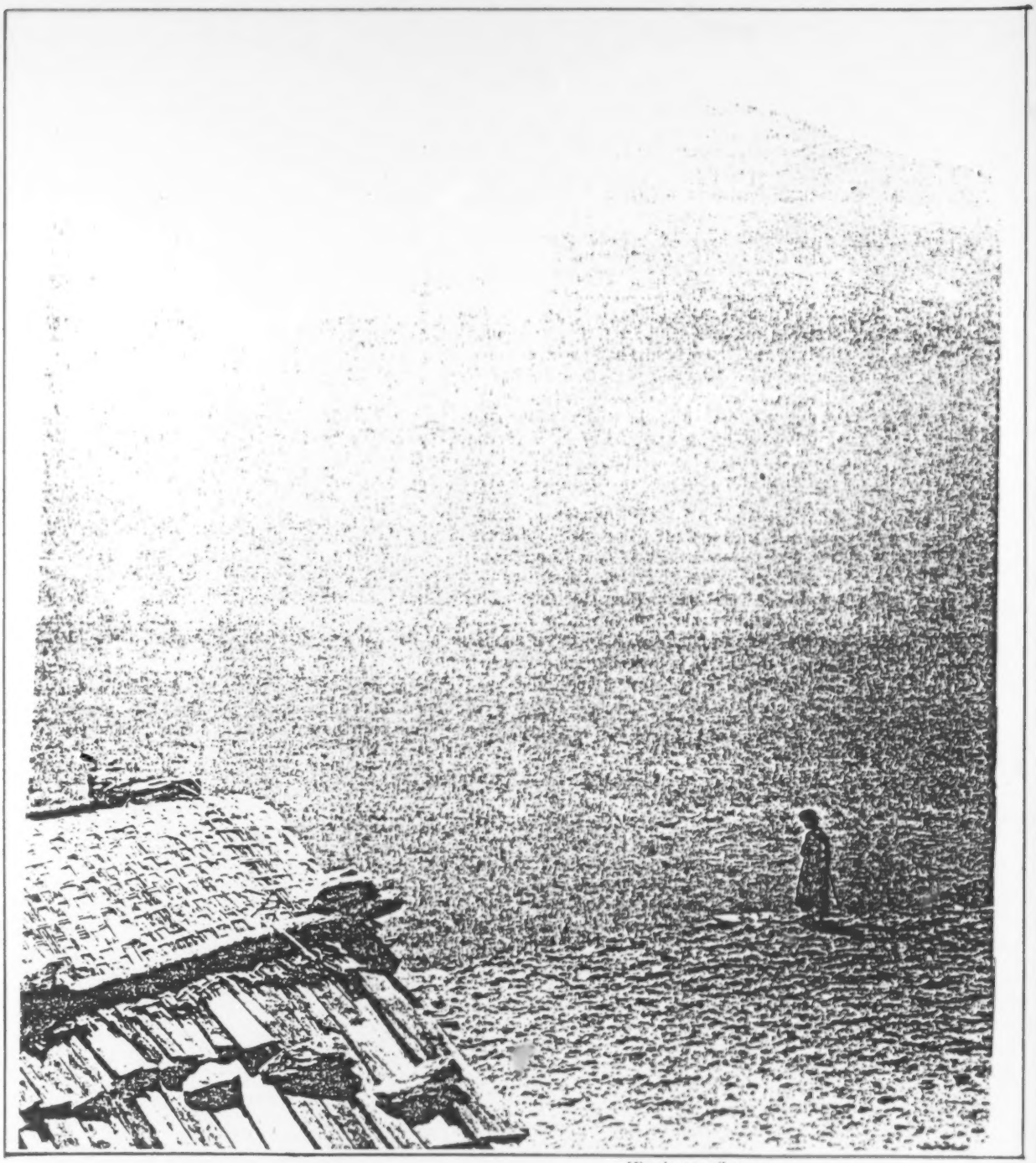

Himalayan valleys are enormous and Sherpa houses often quite isolated.

ing erosion of the delicate high-altitude environment, and societal disruption among the Sherpas.

The origins of environmental disruption are easy to trace. The tourists demand big bonfires at night. But the trees that grow in the areas where most of the tourists are concentrated take one hundred and fifty years to reach maturity. Fifty percent of these forests have disappeared in the last ten years. Topsoil

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erosion is increasing because of the deforestation. Field productivity is declining because of the loss of topsoil. Flash floods also occur because without the trees, the rainfall runs off the land at a faster rate. It was not tourism alone that set off this deforestation, but also the earlier destabilization of the population balance through the introduction of the potato. The two have had a cumulative effect.

In an odd way many of the things that the older Sherpas said would happen if they "offended the goddess" have in fact happened, even including those that seemed, originally, the hardest for the western mind to accept, such as changes concerning the fertility of the land and the availability and flow of water. Perhaps the concept of a "mountain goddess" is more complex than it first appeared to be.

The mechanisms of social change are just as visible as the mechanisms behind the destruction of the environment. The media blitz that overtook Hillary and Tenzing immediately after climbing Everest put the word "Sherpa" firmly in the world's vocabulary and made the beauty of the Everest region well known. At that time Hillary decided to repay the western debt to the Sherpas for their untiring service to the many expeditions.

Maybe he felt some of the shame that General Bruce is alleged to have felt. Certainly his motives were altruistic, if not very well thought out. He says that some Sherpas asked him to build schools for them. He is reported to have approached the whole thing by simply saying, "What these people need is an education."

Schools were built in many different villages and were set up along secular western standards. An airstrip was built to fly in the tin roofing for the barracks-style buildings that housed the schools. In one stroke these two steps dramatically, if unintentionally, accelerated the extensive social and economic changes which had been brewing among the Sherpas since the time of General Bruce.

Young Sherpa men, one from a Hillary school, one from a monastery school

Ninety percent of the ten thousand tourists who came to the Everest region in 1979 flew in and out of Hillary's first airstrip, Lukhla. They found plenty of young Sherpas speaking "Hillary School English" who were eager to be their guides. Speaking English and being able to adapt to foreigners were soon economically reinforced tendencies throughout the Sherpa population. Unfortunately, if young men and women go to the Hillary School they do not go to the traditional Sherpa school, the monastic

Why did Sherpas suddenly start going to Darjeeling to find work? Why was there a flowering of Sherpa Buddhism from 1900 on? Because of the potato.

Contact between distant cultures usually implies contact between their respective environments. The Himalayas gave Britain the rhododendron; Britain gave the Himalayas the potato.

Just before the turn of the century the potato found its way from a Britisher's vegetable garden, probably in Darjeeling, to the Everest region and the rest of Nepal. This set off a predictable chain of events. The potato created a noticeable surplus in available foodstuffs. The population began to expand.

Besides the population expansion, the potato at first allowed a pool of excess capital to form. With this the Sherpas began to engage in the existing trade between India and Tibet as middlemen. The capital was also used to build the first Sherpa monasteries — and the potato had already created the population surplus to fill them.

Soon, though, perhaps at the time of a bad harvest, the potato-created population began to feel pressure to expand outward. The potato had disturbed the old balance between population and environment, just as DDT and vaccinations have done in other environments. Products from one culture or environment tend to destabilize other environments, with both "good" and "bad" results. In the case of the Sherpas the benefit was the surge of capital; the cost, the surge of population outwards.

Those Sherpas who left were attracted to the main center of Indian-Tibetan trade, Darjeeling. The British were quick to notice the strength and cheerfulness of these arriving hillmen and quick to exploit these attributes. This exploitation was, again, not without benefit for the Sherpas, but these benefits were not without cost. — T.L.

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school. If they work for expeditions they are not monks. As the Sherpa monasteries never had any control over the people except their good will, the monasteries are in a state of decline. They had been the only vehicle for the passing of Sherpa culture and mores in a written form from one generation to the next. The schools helped to both destroy the old order and create the new.

Dorjee is a "new man." He is dressed in jeans, Adidas sneakers, and a sweater that says "Vitatop Fitness Club." He has worked for the expeditions and with the tourists as well. "Yes, I have been very high, to six thousand meters. The higher we can go the better, because the foreigners say we are very strong when we go high, like Tenzing Sherpa. When you go very high, then very sick; even for Sherpas, very high, very sick.

"They give much money if we can do hard work up high; more high, more money. We try to go to top because they give us good baksheesh if we do. We must work hard."

"If no one gave money would you go so high?"

"No, because dead . . ." he laughs aloud. "Everything is money, you know. Many Sherpas think this, the young men.

"Look, if we have much school, much reading, we could be a pilot. A pilot they make much money, but if accident, dead. If not accident, they are rich. We are the same with expeditions. If dead, dead, not anything. If not dead, then you have a lot of money.

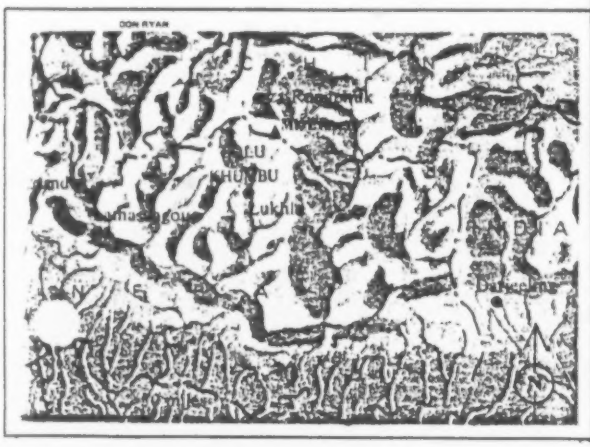
"For school I went to Hillary School in my village. No one goes to the monastery any more. Oh, some few ones go. I have one uncle who goes to the monastery to study Sherpa writing.

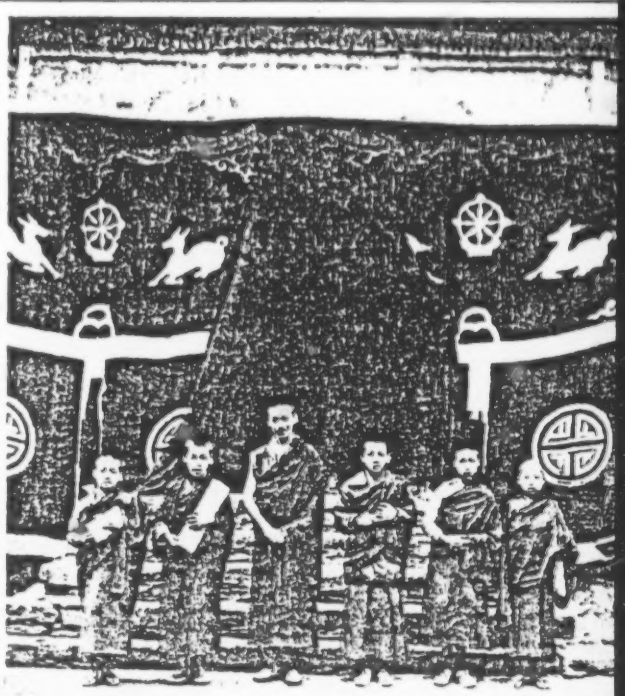
"I went to the Hillary School, though, for five years. There they teach English, geography, math, grammar, and Nepalese. They taught us in Nepalese language, not Sherpa language.

"At the time when the Hillary School first began there was one Sherpa leader. Some people got a little crazy, some fought, because they saw the writing at the school and it was only Nepalese writing, not Sherpa. This is Nepal, you know, and so the Nepalese government said, 'You have to write in Nepalese, otherwise no writing.'

"This Sherpa leader said, 'No, the children must learn to write in our language, not Nepali.' Then the government says, 'All Nepalese who live in Nepal must learn Nepalese writing.' So after this time when the people went crazy they teach Nepalese in the Hillary School. Now I cannot write in Sherpa, I write Nepalese.

"Before this was not Nepal. Our fathers and mothers, they taught us the Sherpa ways, the Sherpa language. But after all the Hillary School people came, they said, 'Oh, your child must go to school and we must teach in Nep-





Young Sherpa and Tibetan boys at a monastery school — Rainbow Island of the Dharma Monastery. They are learning to read and write and commit Buddhist texts to memory. They help out in the kitchen and with the chanting in the godhouse.

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alese.' They said many things no one had ever said before.

" 'You must wash, you must wash, you must wash, otherwise you must get sick.' Before no one ever said things like this.

"When we stay here, when we are not dead, it is good to read Nepalese. But when we die we must go to the gods and read books in Tibetan, so it will be no good then. It will not matter how is our skin, but how is our mind. For this life the Hillary school is good, but for the next . . ." Dorjee laughs.

"At the time that I was small all was Sherpa fashion. Now all is changed. Now that this new fashion is here the National Park people are unhappy when people build a new-fashioned house. They say, 'You must make Khumbu Valley like it was before, you must make just like that.'

" 'Oh, no!' we say, 'we don't like to make the same as before. It's new fashion now. For us it is better now with metal roofs and other new things. Now everything is clean. It's better than before.'

"Now in National Park they put roof on one government building and they first put aluminum on the roof and then stone on top! Foreigners say, 'Stone is good. Aluminum does not look good.' Sherpas say, 'Stone was good before, now it is not.' " Dorjee found this very funny and I found myself laughing just as hard as he.

When I first met him he was very careful with his words. Though the Sherpas are very raucous among themselves they handle foreigners with care, anxious not to ruffle the feathers of the goose that lays the golden egg. Switching back and forth between Nepalese and English and drinking a few glasses of the local beer produced a rapid thaw, though. His perfect white teeth gleamed in a smile more and more often.

"They tried to teach me English at the school but I could only speak a 'little bit, little bit' when I left there. I was thirteen.

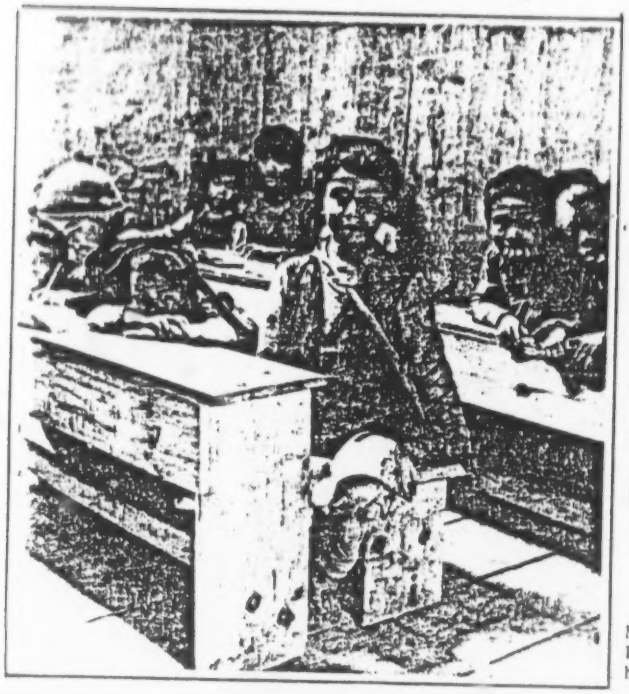
"Then I only worked with the fields and the yak and stayed in the house of my father. I had never been with the tourist.

"I had only seen a few foreigners when I was a boy. First time the Hillary group and then afterwards they came to climb Everest every year. Slowly the tourists began to come. When I first saw them I thought, 'Oh, very interesting, they have nice clothes, big bodies and white eyes too.'

"But I never went with the tourist and still spoke only a little bit of English. Then one man from Mountain Travel [a United States-based company selling exotic travel, p. TK] asked me to come to Katmandu and go with tourists, not expeditions, just trekking. When we go with tourists then we learn more and more English. So I went first as a kitchen boy with a group of sixteen German tourists and this way began to learn this work.

"Many Sherpa boys think best way to learn English is to work with tourists. If we speak English very well and this then we can go with the foreigners to foreign countries. It would be good to go because it's very nice country; we can make a lot of money, a very nice country. The foreigners work one day and make maybe big money. Here make little.

"There is one other way to go to foreign countries. There was one American Women's Expedition this year and some Sherpas they marry some of those women. Now Sherpas say, 'For Women's Expedition you not have to pay, I work for free.' " We both laughed.



Many of the boys in this Hillary school walk hours each way to attend.

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"I can make much more money trekking than if I stayed in my village, but the biggest money is with the high expeditions, not with trekkers. When I go very high with expedition work, I go just for the money."

The mountaineers just cannot accept this, even today. By coincidence, Dorjee was the subject of a recent article in a European mountaineering magazine where the author alleged that his friendship with Dorjee was "sealed by all the difficult hours together on the mountain, by all the movements of the heart. . . . (Dorjee) is a storyteller and a poet who never tires of telling stories and singing songs about the beauty of his wife, his country, and the mountains. Mountaineer and troubador . . ."

But Dorjee is not telling me about his love of the mountains. He says, "I had some friends die on the French and Italian Everest Expeditions. When we see our friends come back dead from the mountains we say, 'Oh, this work is very bad,' but the problem is money, you know. It is very dangerous but we need the money. We can't make good money with the tourists. The big money only comes from the high expeditions."

Dorjee never spoke with resentment about the deaths of his friends, though he never spoke with "aesthetic joy" about climbing mountains. He did feel that the Sherpas take the worst of the risks for the western climbers.

"Up high the foreign climbers, they go through the dangerous tunnel or over the crevasse only a few times. The Sherpa must go through the dangerous places many many times because we must carry all the equipment and food for the climbers. We must stock the camps that they will visit only a few times. And when the foreign cl mbers cannot find a way up they call us to come find the way. This work is hard.

"It is difficult for us young men. We cannot leave here and here there is only trekking work and we have no machines. We can't make big money here.

"If we speak much English and know the ways of the foreigners we could go with the foreigners to foreign countries. This way we could make a lot of money. But how is it? Could we make a lot of money with the machines?

"The old men didn't work for money. They just did the field work and the yak work. Maybe for us, when we get old, it will be the same. When we get to be fifty we must stop the expedition work. We will have to do the farmer work again. It will be the same for all of us young men because there is no other work; when young, we go trekking; after getting old, we must do the farmer work if we are to eat.

"But I want my children to have other work. I want my boys to go to school, not just a few years like me, but to learn to speak English and Nepalese very well so they can work in the office, not carry heavy loads."

It is the subtle, gradual changing of the Sherpa will, the bending of it with money, that is the costliest result of our climbing a mountain "because it is there."

Dorjee is a farmer's son who works for a living. His father still lives his life, growing food, tending yak. He never thought of "making a living." Dorjee has, and though the work with tourists and mountaineers does not supply him with all the money he once thought it might, he hopes to educate his children so that they will never carry a load and never weed a field. If he succeeds in forming his children according to his new vision of the good life, there will be other things they will never have or feel or do as well — things Dorjee cannot predict.

Just back from Mount Numbur (21,000 feet), this young Sherpa porter will give a large part of his earnings to his mother until he is married and has his first child.

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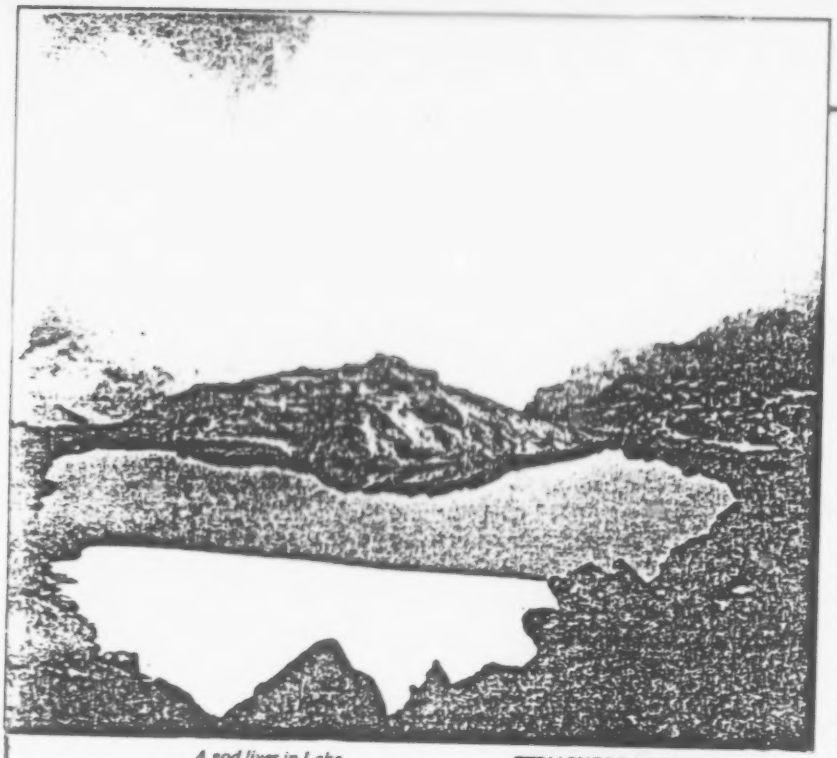

A god lives in Lake Baltanga (13,000 feet). The sense of geologic time in such places renders all men into scurrying blurs.

IN SHERPA SOCIETY WHEN you want to know anything about the gods the common people normally all say the same thing, "I wouldn't want to tell you a partial truth, or a mistake. You should ask the Lamas, they know very well about the gods."

The reincarnate priest or Lama of Thyangboche is widely respected as one of the most learned Sherpas.

"The Lamas of long ago arranged the houses for all the gods. From their Mun[Will][1] came the energy to place this god here and that god there.

"Like the Hindu stones [stone statues] which are nothing but that until many people over many centuries have given from the energy in their Mun to the stone, again and again. Then it acquires power.

"Just so with our mountains. The Lamas of long ago arranged the land with the different powers in a certain order. After that we many small people have also gathered our Muns' energy during our ceremonies, and through our actions and feelings, to give to the mountains, too. Both the large and powerful Muns and the small ones are needed.

"The gods' power comes from the Mun of men and is weak or strong according to our devotion to them. The fortunes of the gods rise and fall just like a family's might do, over time. When the gods are weak (when men's devotions lag or for other reasons) then floods and other things bad for man can easily happen.

1. Japanese: Hara; Sanskrit: Chitta. Located in the solar plexus, the source of motivation, spiritual power, the center of the spiritual body. Chiktah is the Sherpa word. The Lama is using Nepali (Mun).

Dorjee's father's generation spent their lives in fields, in crossing high and lonely passes while trading, or in search of teachings from Buddhist "spiritual friends" scattered across Tibet. Some even sought to conquer their unruly conflicting wills. But none of them ever thought of "conquering" ice and rock because of its height.

One day I was talking to an old Sherpa man who suddenly said, "You say you have come here to ask me these questions and then you go to your own country and make money. You say that you have to go here and do this and go there and do that. But where do they come from, these wills? From Chiktah."

His name is Lakpah. His hair is silver and wound about his head in braids. Twenty fine silver hairs jut from his pointy chin. His eyes are dark brown and suddenly, for the first time that day, alive.

"From Chiktah comes discrimination, our different wills. From Chiktah comes the will to say this food is good or bad, these words intelligent or not. From the Chiktah," he says, patting his belly, "from here, comes this discrimination.

"You ask if Chiktah is bad or good and I say that the good comes from it and the bad comes from it. All that you can will comes from here.

"Good things and good thoughts, bad things and bad thoughts, seeing red, seeing blue, and saying which is which. Where else could these come from but Chiktah?

"But you have not seen your Chiktah so you are like a dog howling in the night at shadows, searching for food or women and then fighting over them.

"We are all just like dogs until we see this place where all wills come from, this thing that is good and bad, that is never born and never dies. When you see this, then you know your wills, any will, is just the dust blown in the winds of your eyes and mouth and hands and mind.

"You have the will to sleep. Another has the will to hit you. Which one is best? Both are just wills and you are never free from being driven by them until you see the place where

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"When the gods are strong, then things go well because the Lamas of long ago arranged the small and the large, the weak and the powerful gods, in such a way that the water would flow well, so that all the energies would flow well for the needs of man. The Lamas of long ago arranged the physical and spiritual worlds in harmony with the needs of man.

"We are unable to say whether the gods are angry or not because of the climbers. But if we go down a trail tearing it up and making a lot of noise, then those who live there will be angry, won't they?

"Just so with the Himal. Then if men cross the things they have invested with their Mun energy, they can hurt us. Like Hillary's son lost his arm and Hillary's wife died in the plane crash. When we cross these Mun-created powers then they can hurt us. Perhaps not right at first, maybe not even the second or third time we climb a mountain, but in the end, in their own way, they make us pay: we have wounded them in a way and the foul smells of the gods' wounds have an influence on us."

The Thyangboche Lama has to deal with thousands of tourists and mountaineers every year. He has learned diplomacy. "No one should be able to be angry with that peaceful description now should they?" he asks.

Diplomat that he is, even he cannot avoid the truth when asked — given all that he has said — why the Sherpa still climb.

"When the Sherpa see a friend die on the mountain they know the work is no good, but they need the money. To the Sahibs they must say they like the work, of course. The better they can say this, in English, the better money they will get. How else could it be? No Sherpa would climb if not offered money."

Other Sherpa Lamas who are less in the spotlight than the Abbot of Thyangboche are more blunt.

"The Sahibs bring all of their money and then arrive on the top of the mountain or do not. But what of those Sherpa killed for the pursuit of the Sahibs' pleasure? The Sahibs are not concerned with the danger they bring to the Sherpas' lives. Their greed for achievement, for fame, does not allow them to see this. What of the Sherpa who lose all their fingers, and the Sahibs too; what good is all their wasted money then? Who can buy fingers? Who can pay for their pain?

"All of this pain and waste on useless and self-destructive work . . . Stupid. That's what climbing mountains is; no profit for anyone. The main result is simply offense to the gods, to the mountain.

"When the gods are offended by the filthy smells that human bodies deposit in the once clean snow then they will leave and seek out a peaceful and nice smelling home.

"When the gods leave then there are floods and avalanche, washing away the fields of man, his homes, even killing people and other animals.

"The land cannot work without gods, the water does not flow in its proper path or season. The water and land destroy one another without the gods and doing so destroy the basis for human life.

"A land without its god is soon destroyed and washed away bringing misery to its inhabitants; animal, human, and plants alike.

"This is what the mountaineers bring. But they do not live here and so do not care; their greed blinds them and for their greed they will go to hell.

"The young Sherpa do not speak like this because they no longer understand. They go to the Hillary schools now. But when the energies in the earth and water are angry, they destroy everyone's basis for life and work, whether we know of them or not.

"When they are angry the hail comes. When they are angry the dragons fly before the storm and we see them clashing their claws, as lightning. They throw the metal down and destroy homes, trees and temples. When the gods are angry all is destroyed." — T.L.

they all come from, good or bad. Chiktah makes all people do what they do."

In 1981, looking back at this fading view of the world, one is tempted to distill something to apply to all those persons who have had the will to climb or ski or stare up at Mount Everest. From an old Sherpa man's point of view, one can easily say that they have made all of these infinitely varied types of attacks on Everest and changed a culture in the process not "because it is there," but because it is here in our hearts, embedded by the same unknown forces that embedded the image of that soaring windswept block of rock and ice in the "chiktah" of the Sherpa as the Goddess Chomolungma.

Different societies create different people with different orderings of their perceptions. Until recently we in the West have been willing to dismiss these alternative perceptions as local superstition to be dealt with on the way to the top of the mountain.

The slow homogenization of small cultures that this attitude engenders creates things and destroys others; man as a whole gains and loses by the process.

It is worth recalling, though, that in any natural system it is diversity that provides the whole system with overall stability. What is poison and produced as waste by one plant is the required food of another; where one species is strong, another is weak. Thus the web of life is sustained through a chain of interdependence. As this is true for plants and other animals we might also suppose it to be true concerning the long-term stability of the human population as well.

Who can say that climbing mountains for money is a bad thing? That climbing mountains because of a wilderness aesthetic is a good thing? Or that not wanting to climb mountains at all might not be common sense?

No one. These are only culturally inspired values. From a Sherpa viewpoint, recognition of the basic sameness of all human motivations is the beginning.

Someone found a mountain. Others came to climb it. Thousands came to see it. Those who have always lived there could never understand why. They wonder if we do.

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Life patterns in other worlds: Considering customs

Sometimes we are not aware of things we do as being part of a tradition. We don't notice our own behavior as being in a pattern and having rules until we experience the behavior traditions of another group of people. Nepali people have some distinct customs which would be very important to know if you were to visit there or if you should meet any people here from Nepal.

Before looking at some of those traditions, try to stand back and look at the daily behaviors you and those around you practice. Think about things you do in each of the areas listed here which seem to follow rules or be the mannerly way to act. If you have trouble thinking about good behavior, just think about what would be rude.

BOOK OF CUSTOMS AND MANNERS

Table Manners — Do's and Don'ts

Entering Someone's Home — Do's and Don'ts

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Meeting and Greeting People	Do's and Don'ts

Now read some of these customs which are considered polite behavior in the traditional ways of many Nepali people. Many of these customs derive from religious concepts of purity. Thus, they will vary in different groups within the country. Most, however, are based on Hindu beliefs.

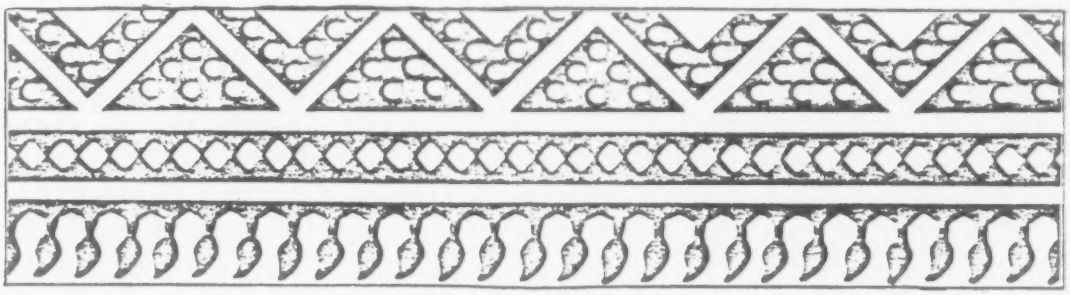
Food/Eating	Food is eaten with the right hand. Don't touch it with the left. It is not considered rude to slurp while eating. Burping is interpreted as appreciation of the good food. Avoid touching lips to a drinking container used by others; liquid should be poured into your mouth. Do not touch cooked food on display. Wait for food to be served to you. Don't give leftovers to anyone (except your wife or offer anything to someone after you've taken a bite or sip. All leftover food or drink should be thrown away or given to animals. So don't take more food than you plan on eating. Wash hands before and after eating and wash right hand separately from the left. Wipe your mouth with right hand only.

Meeting/Greeting	When meeting or leaving a person it is customary to place the palms of your hands together in front of your face and say "Nameste" (familiar) or "Namaskaar" (formal). Both mean: "I salute the god within you." Give and receive itmes with your right hand. Don't touch anyone with your left hand. Shaking hands is often considered unsanitary.
Entering a House	Never go in without being invited. Remove shoes before entering a temple, gomba, monastery. In some homes it is also expected.
Clothing	Shoes are the most degrading part of clothing and should always be kept on the ground. Do not touch anyone with your shoes. Remove shoes if you put your feet up. Don't point your feet at religious images when lying down. Don't point the soles of your feet at anyone when sitting. Women who wear short skirts, shorts or pants are considered lewd in traditional societies.
Other Expressions of Purity and Respect	In Sherpa homes and in those of many other Bhotiya (northern people of the mountainous regions) the hearth is a sacred place. Don't throw refuse into a hearth or fire. Using dry toilet paper and carrying around a used hankerchief is considered unsanitary to many Nepalis. When passing Buddhist mani walls (walls with tablets with prayers carved on them in Tibetan script) Chorten and Stupas walk by them keeping them on the right.

ANTHROPOLOGICAL ACTIVITIES

Now that you have learned some customs and traditional practices of the Nepali, consider what a challenge it would be to alter your own behavior so it wouldn't be offensive to a native of Nepal. Carry a note-pad with you for a day and keep track of all the times you would have to change your behavior to respect their customs and beliefs. Since it is difficult to be aware of your entire day - concentrate on certain times - meeting people, eating and visiting with others.

You might want to take this one step further. Attempt to alter one of your regular activities by changing your practices to match that of a Nepali. Be aware of others who interact with you. Do they notice what changes you have made? Ask them for their opinion of the particular cultural practice you have observed.



RELIGION

Every day before dawn, when sacred cows and stray dogs roam aimlessly in empty streets and when farmers are hurrying to market with their loads of vegetables or chickens, devotees of Nepal's religious cults wake up their gods in sacred temples.

As the misty rays of dawn begin to stream through the doorways, men, women and children set out for Hindu and Buddhist temples, carrying ritual offerings - puja - for the multiple gods of their pantheons.

They carry small metal, usually copper, plates piled with grains of rice, red powder and tiny yellow flower petals to scatter on the deities' images. Afterward, they mix the offerings with clay, and apply a small amount of the mixture to their own foreheads, between the eyes: this is "tika," a symbol of the presence of the divine.

Puja such as this is made at any and all times in Nepal, for any occasion or celebration. It is a cornerstone of Nepali religion, inherited from the most ancient of ancestors, Offerings renew communion with the deities most important to each individual's particular problem, caste or inclination.

Some of the devout have a special sequence of offerings, carefully arranged in a partitioned copper tray; they go from god to god for the best part of the morning. Others arrive with a couple of cups of yoghurt or "ghee," and perhaps a few coins for the priests. Still other people may stay near their homes, contenting their deities by throwing rice, powder and petals on a particular rock or tree.

Ritual sacrifice is Nepali relgion's other "cornerstone." Whether for a wedding or initiation rite, a seasonal festival for a deity, or a blessing for the construction of a house, sacrifices are carried out with utter simplicity or with utmost pomp and ceremony, from the Himalayas to the Terai.

The sacrifice of a chicken, goat or buffalo, always a male animal, is not only a way of slaying a beast in the presence of the divine. It also gives an "unfortunate bother" a release from his imprisonment as an animal, and the opportunity for rebirth as a man.

At the time of Nepal's biggest feast, the Dasain festival of early autumn, some 10,000 animals, mainly goats, are sacrificed in the space of a few days. More commonly, there are biweekly sacrifices of chickens and goats at the Dakshinkali Temple....

In Nepal, obedience to the gods' laws and placation through ritual are a part of every person's daily routine. Each individual partakes in the divine in his personal way. For the common folk, this often involves a matter-of-fact repetition of gestures. But it is part of an all-prevading perception of religiosity, enhanced by a strong sense of human dignity.

"A Unique Vision of the Divine"
Insight Guides: Nepal

Kalki.

Nepal is a land where two major religions, Hinduism and Buddhism meld together and are interlaced with the traditions and cultural patterns of Tantric rituals and even animistic influences. Temples are shared by the followers of both religions as are celebrations. To attempt to describe religion in Nepal is to talk about how a person conducts his/her life; as illustrated so vividly in the passages above religion in Nepal is a way of life.

To understand this shared religious phenomenon it might be best to look at each of these major faiths separately:

NEPALI HINDUISM

Around 1700 B.C. Aryan invaders settled in the north of India and introduced through their religious writings, the Vedas, the core of the religion which was to become Hinduism. The Vedas, 1000 in number, are hymns that describe the polythestic religion of the Aryans. The Aryan gods were nature gods - gods of Sun, Moon, Earth, Sky, Fire, Water, Wind and Sex. Through the years the Vedic gods were incorporated with other deities of the people, some survived and some developed new identities.

It didn't take long before various rituals began and a priesthood developed within the religion. Somewhere between 600 B.C. and 300 B.C. there emerged the idea that there was one god, Brahman, who was infinite, universal and all-powerful. This philosophical idea of monotheism, belief in one god, places Hinduism alongside Christianity, Judasim and Islam.

There are however, some premises that separate Hinduism from other major religions. One certainly is the belief that man is born over and over again at various levels depending on his level of accomplishments and deeds in his previous life. The ultimate goal for all Hindus then is to end this cycle of birth and rebirth by coming to understand Brahman. This can only be accomplished by a life of good deeds.

Brahman is personified in the Hindu trinity of Brahma, the creator of all things; Vishnu, the preserver of all things created; and Shiva, the destroyer. It is from Brahma that the four main castes of Hinduism originate. The Brahmins, the highest caste, come from his head; the Kshattriya, the ruler-warrrior caste, from his arms; the Vaisyas, traders, merchants and landowners from his legs; and the Sudras, servants and laborers, from his feet.

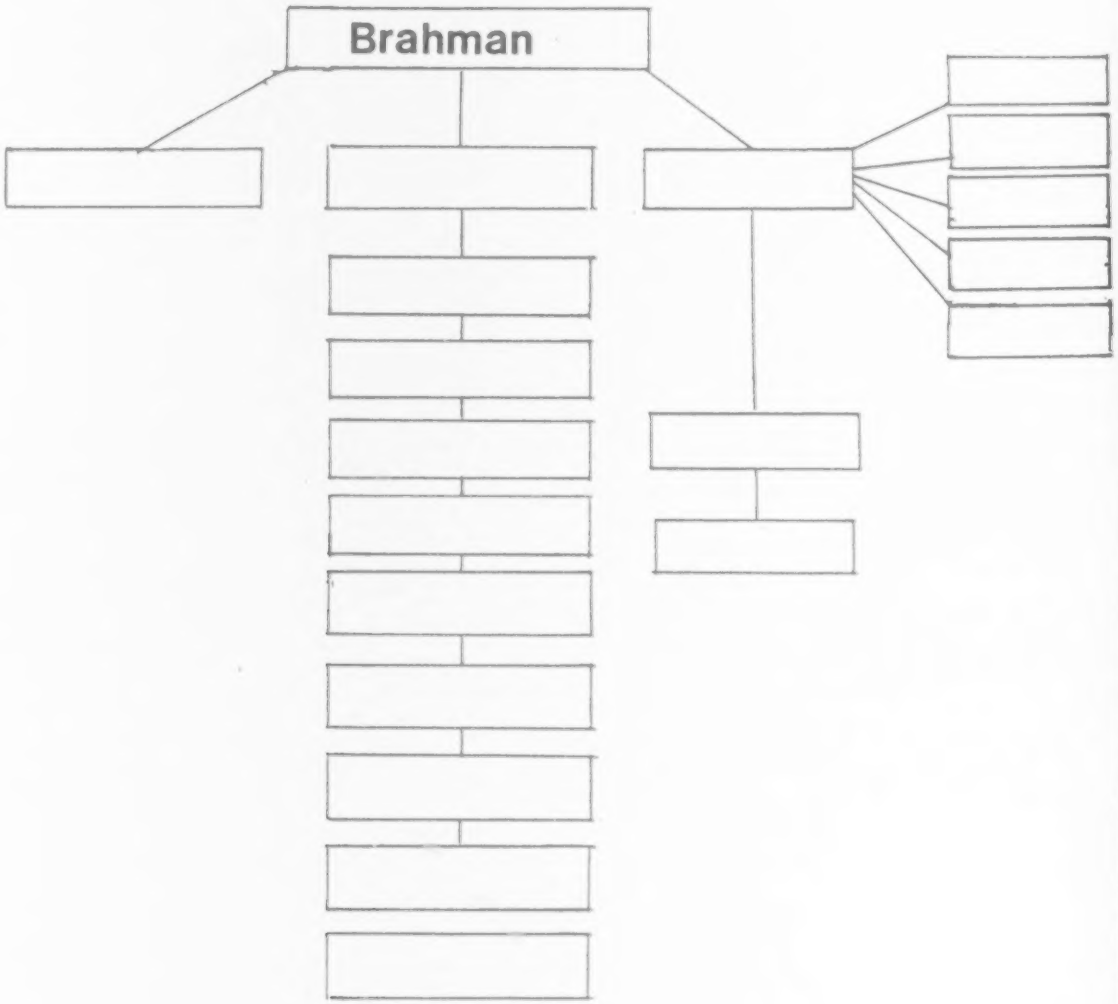
Vishnu and Shiva also have what is called avtars or incarnations which are times when the deity took on a different form and came to earth. There have been nine avtars for Vishnu. He has come to earth as: Matsya (fish), Kurma (tortoise), Varaha (boar), Narsimha (half-man and half-lion), Vamana (dwarf), Parasurama, Rama, Krishna and Buddha. A tenth incarnation, Kalki, is still to come. Many Nepalese believe that their king is also an incarnation of Vishnu.

Kal-Bhairav, Hanuman Dhoka, Kathmandu.

Shiva also has several avtars. One of the most popular is Pashupati, the gentle aspect of the god. The temple of Pashupatinath is the holiest temple in Nepal. In his fierce form he is represented as Bhairab. Shiva's wives: Durga, Kali, Sakti, Parvati and Devi are also well-known among Nepali's.

Boar incarnation.

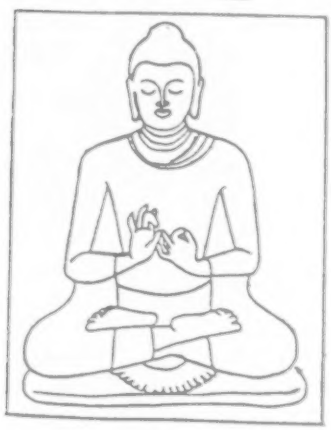
Read through the material above and fill in the "family chart" of Hindu deities. After you have done this see if through further research you can locate other deities and what their relationship may be to this chart. Sources you might want to consult are: The Ramayana and The Mahabharata.



BUDDHISM

The beginnings of Buddhism trace back to the year 563 B.C. with the birth of Gautama Buddha in Lumbini, an area in Nepal. At the time of the Buddha's birth Nepal followed the early religion of India, commonly referred to as Vedism or Brahmanism (rather than Hinduism which evolved later). For the most part Vedism was based on sacrificial worship. The sacrifices were performed by priests who passed their knowledge of the rituals and hymns onto their children or others who were priests by birth. Over the years the emphasis on ritual, as well as other factors, led to the creation of a society with a well-defined hierarchy in terms of one's occupation and role in performing rituals. Priests, of course, were in a high position because of their special knowledge of the rituals and religious texts. The more modern "caste system" of India is an outgrowth of this socio-religious system in which one's place in society and "duty" were determined by "birth."

When Buddha was born, the Indian society and its religion were going through significant transitions. The texts known as the Upanishads reflect the changing religious and philosophical thought of the time. The period was also marked by the emergence of a powerful royalty, rich merchants, and the growth of monasteries where men, and sometimes women, could dedicate themselves to a life of meditation and spiritual thought. In a nutshell, the changes which influenced the growth of Buddhism most were:



1. The shift from the performance of sacrifices to personal renunciation and meditation;
2. The growth of monasteries supported by wealthy kings and merchants; and
3. A questioning of the superior position of priests in the society.

THE BUDDHA

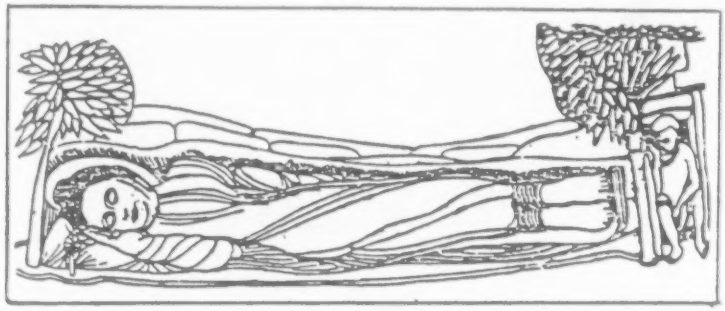
The central figure of Buddhism is the "Buddha" or "Awakened One." The Buddha was a man who attained spiritual enlightment (nirvana) and then taught others his philosophy and way of meditation.

There are four major events in the life of the Buddha: his birth, renunication, enlightenment, and attainment of eternal bliss (nirvana) after his earthly death.

STAGES IN THE LIFE OF THE BUDDHA

BIRTH

The Buddha was born as the prince Siddhartha Gautama. His mother died soon after his birth, and his father remarried his mother's sister. Until the age of 29, Siddhartha led the life of a wealthy and protected prince. He married and had a son named Rahula.



RENUNCIATION

According to legend Siddhartha saw little of everyday life while he was growing up. However, once when he was out in a carriage he saw an old man and asked the driver what old age was. On later trips outside the palace he saw a sick man, a dead man, and a monk. The realization that life also contains misery and death was disturbing to the young prince. The life of the monk, however, seemed to offer hope, since the monks were trying to reach a spiritual state better than daily existence. Their ultimate goal was to reach such a state of inner peace that they could escape from the endless cycles of birth and death that humans go through. When Siddhartha learned of the monks he decided to renounce his material belongings to become a monk. This meant that he had to give up everything he owned and leave his wife and son.

ENLIGHTENMENT

For several years the Prince Siddhartha (Buddha) followed the teachings of prominent spiritual leaders. Two popular teachings of the time expressed opposite beliefs. One taught that the way to overcome the negative effects of human desire was to overindulge in human pleasures. The other taught that one should calm the senses by fasting and performing other kinds of penances or acts of self-denial. After years of experimentation, the Buddha decided that neither of these extremes was the true way to reach spiritual enlightenment. At this point he decided to leave his teachers and to discover the right path on his own.

At the age of 35, while meditating under a "bodhi" tree, the Buddha attained enlightenment. The intense period of meditation which led to his enlightenment lasted a full night and occurred in three phrases: 1) During the first "watch" of the night (6 pm - 10 pm), he gained the knowledge of his former births; 2) During the second "watch" (10 pm - 2 am), he acquired "divine eyes" and was able to see the true nature of life, rather than its "illusion;" 3) During the third "watch" (2 am - 6 am), he realized the Four Noble Truths, which became the heart of his teaching.

The night of meditation was made all the more difficult as the Buddha was tempted by Mara, the god of death, who wished to hold the Buddha in the cycle of death and rebirth by making him give in to earthly desires. The Buddha held steadfast in his meditation and was not tempted by the visions that Mara created before his eyes.

DEATH AND FINAL BLISS (NIRVANA)

At the age of 80 the Buddha, who had dedicated the rest of his life to teaching his doctrine and establishing a community of monks, grew weak. One full moon evening, while resting between two "sal" trees, the Buddha passed away. According to Orthodox Buddhists, this was the moment he attained eternal bliss (nirvana) and was forever free from the misery of suffering and death.

WORDS OF WISDOM

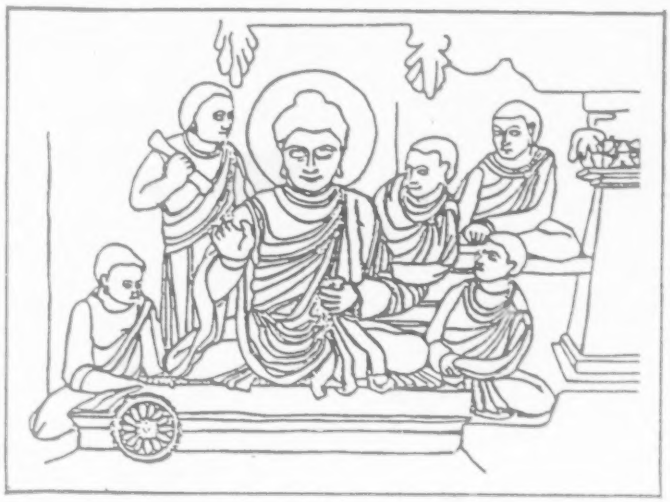
Use the words below from the teachings of the Buddha to inspire a painting or illustration. Copy the inscription underneath your painting. Make a booklet of several paintings and/or sayings. Or display several people's versions of the same words. Find other sayings of the Buddha or other religious leaders and illustrate in a similar manner.

From the Teachings of the Buddha

Whatever is born bears within itself the seeds of destruction. Compound things are impermanent. Work out your own solution with earnestness.

Hurt not others in ways that you yourself would find hurtful.

Everything that we are is the result of what we have thought....When a man speaks or acts with pure thought, then happiness follows him like his ever-present shadow.



This is the True Law of Life, said the Buddha: From Good must come good; and from Evil must come Evil.

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The heart of the Buddha's teaching is that pleasure in life is also accompanied by sorrow and suffering. For example, after a person is born (a joyous event), he must also die (a sorrowful event). Or, in order for humans to know the feeling of happiness they must also know the feeling of sorrow. According to his definition of the "Four Holy Truths," a person who wishes to overcome human suffering must realize 1) that human life involves suffering; 2) that desire is the source of this suffering; 3) that there is a way to end suffering; and 4) that this way is to follow the "Holy Eightfold Path." People involved in daily life should follow these basic laws of "right action." Monks and nuns should live a simple life and meditate in order to understand the deeper philosophical meanings of the "Threefold Training."

Buddhism is not "pessimistic" as Westerners often think. It is important to keep in mind that Buddhists believe in cycles of birth, death and rebirth. Life does have its positive aspects, but would one really want to go on living forever? The Buddhists refer to the cycles of birth and death as the "Wheel of Life" from which individuals can escape by following the teachings of the Buddha. Once freed from the "Wheel of Life" a person is freed from the pain and suffering of death.

THE MIDDLE WAY		
THE FOUR HOLY TRUTH	THE HOLY EIGHTFOLD PATH	THE THREEFOLD TRAINING
1. Of suffering 2. Of the sources of suffering 3. Of the cessation of suffering 4. Of the path leading to the cessation of suffering	1. Right views 2. Right intentions 3. Right speech 4. Right action 5. Right livelihood 6. Right effort 7. Right mindfulness 8. Right concentration	1. Wisdom 2. Morality 3. Concentration

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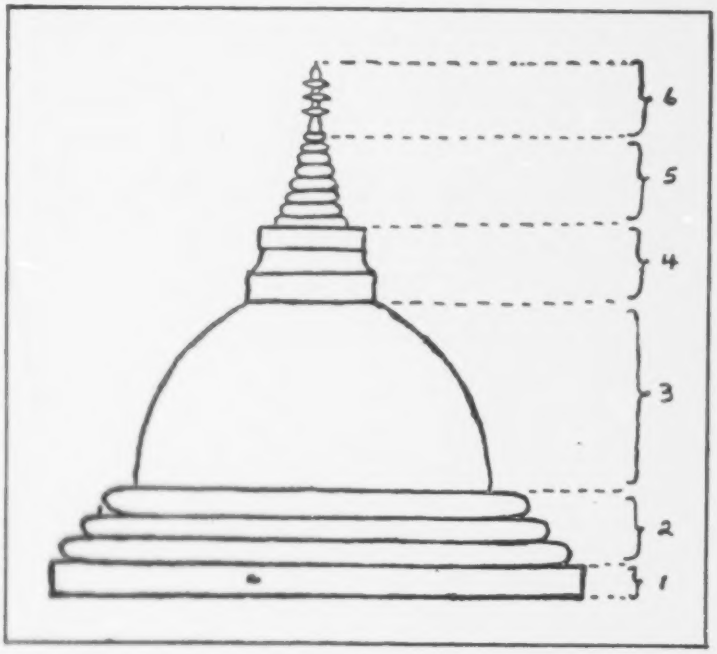
WORKING WITH THE EIGHTFOLD PATH

Read about the qualities that make up the Eightfold Path as described above. Take each one and write an interpretation of it. What does it mean to you today in your life? Then list what you could do to follow the Eightfold Path.

BUDDHIST SHRINES

The early Buddhist shrines were "stupas," or round memorials, built over remains of the Buddha's body. The custom is something like putting a stone over a grave, only the places where stupas are erected are considered to be very sacred places. Visiting the site of a stupa reminds devotees of the Buddha's life and teachings. The structure itself has a symbolic meaning as described below.



According to one interpretation, the base of this stupa (#1) represents the confidence and strength of the Buddha's teaching. The three rings (#2) represent the three "jewels" of Buddhism: the Buddha, the Buddhist community, and the Buddha's teaching. The dome (#3) represents the Buddha. the four-sided enclosures (#4) represent the Four Noble Truths. The eight parts of the spire (#5) represent the Eightfold Path. And the pinacle (#6) represents the attainment of spiritual enlightenment.

SACRED GROUND

Locate the places listed below on a large world map. At each location tack a card or sheet which indicates important information about this place (e.g. To what relgious followers is this place important? Why is it important?) Locate pictures of each place. Either cut them out or copy the pictures so they can be attached to the map. What similarities/differences do you notice about these places?

Adam's Peak	Kandy	Mecca
Benares (Varanasi)	Lalibela	Pashupatinath
Bodhnath	Lhasa	Rome
Jerusalem	Machu Picchu	Swayambhunath
		Teotihuacan

HISTORY OF THE PEOPLE

Many curriculum books would most probably introduce a country by beginning with its history of events. We have deliberately not done this. History is made by people. Keeping this in mind we wanted you to have an understanding of the actors, the people who are the characters in the story of Nepal, even though space did not permit us to present each distinct group of people in this country. However, it is critical when speaking about Nepal to savor the diversity of the land and the people that inhabit it.

More than 2000 years ago, the famous emperor of India, Ashoka, erected a stone marker at Lumbini in Nepal. This tablet commemorates the supposed birthplace of the Buddha. Since that time scores of peoples have migrated to Nepal from the western Himalayas speaking Indo-European languages, from the plains of India speaking various languages of that country, and Monogolians from the northeastern mountain country speaking Tibeto-Burmese languages. Joining indigeneous groups in Nepal each of these societal peoples have contributed greatly to the culture and history that makes up Nepal.

The chronological history of events in Nepal can be divided into four major periods: The Era of Geological Formation, Legendary Nepal, The Medieval Era and Contemporary Nepal.

THE ERA OF GEOLOGICAL FORMATION

It may be difficult to believe, but the area that we know today as Nepal was once the floor of an immense sea. This was about 70 million years ago. During this time it is thought that India was a separate land mass from the rest of Asia. Eventually these two continents began to move closer and closer together until they literally collided. This meeting gave rise to the first land protrusions that would someday be the Himalayas. They were far from the height of the mountains that you read about earlier in this book. In fact, they were only about 1500 to 2000 feet in height, a far cry from the towering structures that presently exist. It was at this time that a number of rivers formed and flowed south to the Ganges and north to the Tibetan sea.

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Then about 60 million years later, or 10 to 15 million years ago, the first predecessors to man began to make their homes in this area. This early creature was called Oreopithecus. Approximately four feet in height and weighing about ninety pounds, Oreopithecus has been described as being somewhere between a monkey and an ape in characteristics.

Primitive man appeared nine million years later, living and working in the valleys and using tools. Then between 800,000 and 500,000 years ago during the time that the land was inhabited the mountains began their steady and incredible move upward. It is estimated that the last 10,000 feet of rise occurred during the last one-half million years. Even today the Himalayas continue their growth. However, erosion has worked to balance the effects of the mountains' rise, and the Himalayas as we know them have thus changed very little in height.

LEGENDARY NEPAL

The history of Nepal it seems is written everywhere in the country, particularly it can be found in the temples. Politically and geographically Nepal is a young country. Much of Nepal's recorded history centers around the Kathmandu Valley. It was here that the Kirats (Kiranti), a group from eastern Nepal, came to rule the country. Little is known about this group or their rule except that during the reign of the fourteenth Kirati king, Buddhism was introduced in the country when Ashoka visted Nepal from neighboring India. Ashoka continued to send missionaries to Nepal throughout his reign to convert the Nepali people to Buddhism. In Patan, a city near Kathmandu, relics from this period remain contained within temple stupas.

MEDIEVAL NEPAL

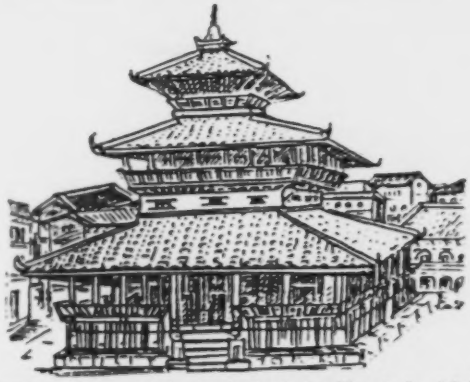
The Golden Age of Nepal was ushered in under the rule of a whole new line of kings, the Lichavis. The reign of the Lichavis, from the fourth to the seventh century AD introduced foreigners as heads on the throne of Nepal. Little is known of the Lichavis, a group that entered Nepal from Northern India. How the Lichavis captured the throne from the Kirats is not clear, but what is clear is that the Lichavi period coincided with a flourishing of the arts and almost 300 years of peace in Nepal. Originally from the Bihar and Uttar Pradesh areas of India, the Lichavis introduced the study of Sanskrit to Nepal and encouraged the production of carvings. In fact, the oldest stone carvings in Kathmandu date back to this period of history.

It was during the reign of Amashuvarmam, who ruled in the seventh century that an interesting event occurred which was to make its mark on Nepali history later. Amashuvarmam's daughter, the princess Bhrikuti, was married to the king of Tibet, Srong-Tsan-Gampo. Bhrikuti converted her husband to Buddhism, promoted trade between Tibet and Nepal and brought to Tibet Newari craftsmen to build temples and palaces. It is ironic that later in history Buddhism would be re-introduced into Nepal from Tibet.

Following the Lichavis rule another obscure period of history in Nepal occurred. It is thought that another group from northern India, the Guptas came into the Kathmandu valley and captured the throne. Little is known of this period except that the practice of Buddhism began to decline. This time in history has been named the Thakuri period.

In the eleventh century still another group from India, the Mallas, came in to hold the Nepali throne. It was during this period that a number of notable changes occurred. The Mallas established a new type of rule, a shared rule between king and prime minister. They also established Hinduism as the main religion of the Kathmandu Valley and thus promoted the stratification of the caste system. The use of coins was introduced during this period and trade flourished both at home and beyond the Valley's borders.

In the early 1600's the Malla King, Lakshmi Narsingh, built a house, Kasthmandap (Square House of Wood), from the wood of a single tree. It was also Narsingh that gave Kathmandu its present-day name, changing it from the lengendary Kantipur. It was Narsingh's son, Pratapa, a patron of poetry, who wrote a verse that appears on a stone near the Vishnu Mandir temple. The inscription is extremely unusual since it is translated into fifteen languages including English and French.



Kasthamandap, Kathmandu built by Narsimha Malla with the wood of a single tree.

At the death of Pratapa, leadership passed to his grandson, Bhaskara Malla and then to a distant relative, Jagaj Jaya Malla. Jagaj allowed the kingdom to be divided and subdivided among a number of his family. Each family member ruled a different portion of the kingdom. As the Mallas jostled for more territory and power within their family, King Prithvi Narayan Shah of the nearby Gurkha Kingdom carefully laid his plans to conquer the Malla Rulers and bring the Kathmandu Valley under his control. After ten years of strategic preparation, in 1768, the Malla age came to an end as Shah drove his armies into the Valley to take control.

CONTEMPORARY NEPAL

Prithvi Narayan was the ninth king of the Shah Dynasty. The Shah inhabited the land midway between Kathmandu and Pokhara. It is believed that they came to Nepal in the mid-16th century from the territory of Rajasthan in India after fleeing the persecution of Muslim invaders.

King Prithvi Narain Shah.

It wasn't long before the Shah looked in new directions to expand their holdings. In 1790 they marched north to Tibet only to encounter resistance from Chinese troops. In an attempt to assure victory over the Chinese the Shah's sought to align their interests with those of the British East India Company. Located in India the East India Company was open to an alliance with Nepal but did not act quickly enough to lend assistance to the Shahs. When the East Indian representative arrived in Kathmandu in 1792 the Chinese had invaded the valley with some 70,000 troops and forced the

Gurkhas to sign a treaty promising not to attack Tibet again and agreeing to send an envoy to Peking every five years. This practice continued until the early 1900's.

As Nepal entered a new century, the nineteenth, they also entered a new relationship with the British. First, they signed a commercial treaty with the British only to find that that treaty was to change their history for the next hundred years. Second, their new relationship with the British brought them face to face in a war.

In the beginning years of the 1800's Nepal was twice its present size. The borders extended from Kashmir to Sikkim. The British were concerned with Nepal's desire to continue its expansion. This dispute of who should expand their power, influence and holdings, the Nepalese or the British, led to a two year war between both parties. The end result was the humiliating Treaty of Friendship. Through this 1816 agreement the borders of Nepal were fixed to their present-day location. A good amount of the Terai was taken away, Sikkim became a British protectorate and Nepal received a British envoy. The Nepal monopoly on trade with Tibet was seriously curtailed as the British opened a new route to the northern country.

The so-called Treaty of Friendship taught the Nepalese that not all agreements made with foreigners are equal and beneficial for both parties involved. Finding that they could not necessarily trust strangers, the Nepalese decided to close their borders. They remained closed until 1951.

RANA RULE

In 1846 a young Nepali army general led a palace coup and declared himself the sovereign ruler of Nepal. Jung Bahadur Rana called himself "Maharajah" and authorized in-house imprisonment for the Shahs. This unorthodox takeover was to last for a hundred years. One of Jung Bahadur's declarations was to provide for hereditary succession to his throne. Rule would first pass to his brothers and then to his sons. Soon after forcing his hand as ruler, Bahadur left Nepal to visit Europe. When he returned he tried to recreate the Western world he had seen within the borders of Nepal.

He and his successors initiated change on several fronts, but particularly at the level of Kathmandu society. They launched the building of "neo-classical palaces" for their own benefit and encouraged women of the court to dress in Western bustles and crinolines of the 1850's. One of the Ranas abolished slavery and brought about much-needed reform in the labor system. Still other Ranas built a college and dispensary, abolished suttee (the practice of widows throwing themselves on the funeral pyres of their husbands), started a newspaper and began a college for women. In spite of the apparent progress and change, development of the country at large was minimal and feudal control of the land remained ultimately in the hands of the government.

At the conclusion of World War II numerous changes were occurring globally as well as within neighboring countries of Nepal. In 1948 India won its independence from Britain. The following year the revolutionary struggle of the Chinese resulted in the formation of the People's Republic of China (PRC). Almost immediately the PRC annexed Tibet and thousand of Tibetans fled their country and entered Nepal.

Tensions within Nepal were beginning to grow as changes outside and inside its borders were occurring at such a rapid pace. To quell the internal unrest one Rana prime minister suggested a new constitution that would assure the people a small measure of participation in the government through the formation of a representative system, the Panchayat. The next Rana, however, vetoed that idea in favor of authoritarian control.

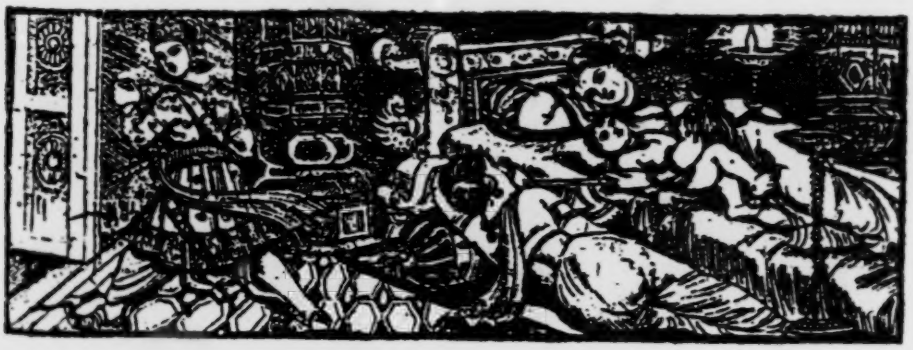
In 1950, the still imprisioned Shah king, Tribhuvan, fled the royal palace on the pretense of taking his family on a picnic. Once outside the palace area he

took refuge at the Indian embassy in Kathmandu and from there went on to India where he was welcomed by Prime Minister Nehru. The Ranas decided to place the four-year-old grandson of Tribhuvan on the throne. The child had been left at home to lessen suspicion when the royal family fled.

The king's backers in Nepal intent, on reestablishing the throne, set up a provisional government in Birganj in the Terai. Fighting was kept to a minimum and it wasn't long before India became the mediating agent in establishing a compromise. In 1951 Tribhuvan returned to Nepal. A few months later the Rana prime minister was forced to give up rule and take refuge in India, thus marking the end of 100 years of despotism.

THE SHAHS RETURN TO RULE

Prior to his return to Nepal King Tribhuvan had promised to establish a democratic system of government for the country. This did not occur during his lifetime. However, the king did open the doors of Nepal to the world as soon as he returned from India. This ended nearly a century and a half of the country's self-imposed exile from the world. Upon the death of Tribhuvan in 1955, his son, Mahendra, took on his father's promise and promoted a new constitution that provided for a parliamentary form of government.



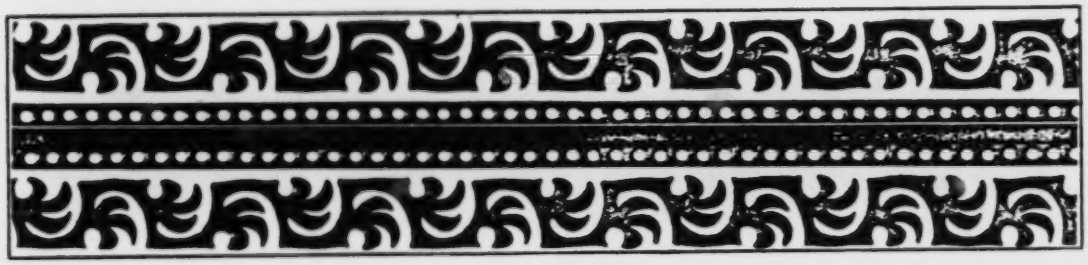
History was made during a two month period in 1959 when the Nepalis voted in general elections for the first time. At this time a number of political parties were arising. The Nepali Congress Party under the leadership of Koirala, an individual who had been instrumental in bringing the Shahs back to power, did manage to win a large number of seats in parliament. Koirala was named prime minister of the country, a daring extension of power, since prior to this time this position remained under the control of the throne.

It didn't take long for Mahendra and Koirala to encounter difficulties working with one another. As pressure mounted and conflicts multiplied, the king feared that he would soon be a mere figure-head monarch. Thus, in December of 1960, just 21 months after the new government had started, Mahendra ordered his troops to arrest the country's ruling cabinet, asserting that the politicians were bringing the country to a state of chaos. Parliament was suspended and dismissed. Political parties were disbanded.

In 1962 Mahendra announced a new Panchayat based on a new constitution. Local governments consisting of five-man teams were to choose representatives that were sent to a district panchayat. The district panchayat would then select members from its ranks to be a part of the national assembly. It was from this national panchayat that the prime minister and cabinet would be chosen by the King. In this way Mahendra had managed to retain complete control of the government even though the people were able to elect their representatives. Political parties were still forbidden.

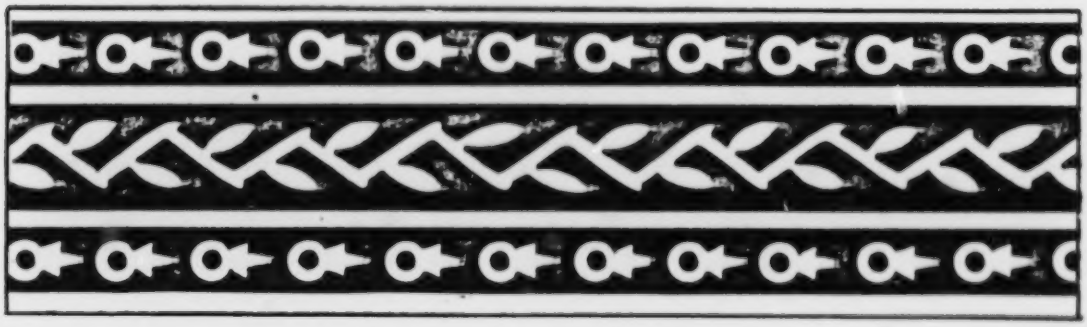
Mahendra died in 1972 and was succeeded by his son, Birendra, who accepted his father's new political design. He insisted that his government would turn its attention to improving the living standards of the people. For seven years the people continued accepting the rule of the monarch's control of the panchayat. However, prices steadily rose, it became increasingly difficult to obtain the basic necessities of life and general political corruption mounted. In April of 1979 for the first time in the history of Nepal violence broke out in the Valley against the government.

In response Birendra announced to his country the following day that elections would be held to see if the Nepalese wanted to continue with the present goverment or wished to replace it with yet another government. Koirala, who was imprisoned from the 1960 takeover, was set free to help campaign for the reestablishment of political parties. May 1980 saw the formation of a new government in which the prime minister and cabinet were to be chosen by the legislature and not by the king. The constitution was amended to reflect this change and yet assured that the king would retain the right to name one-fifth of the panchayat. Though general elections were held in 1981, the king still maintains highest authority and Nepal remains a monarchy.



FOOD

One travel guide makes the claim that Nepal is a "mini-gastronomic paradise of South Asia." It states firmly that it has acquired this distinction because of the influence of the Tibetans who have made their mark as restauranteurs. Without a doubt, the Tibetans have contributed many of their skills to the tourist trade food circuit of Kathmandu and Nepal. At the same time the influence of India cannot be avoided when considering Nepali food. Regardless of the origin of some of its dishes, Nepal has some unique specialities to tempt the palate of even the most discriminating eater. What follows is a sampling of some of these dishes.



NEPALI SUBJEE (VEGETABLES) (Serves 2-3 People)

2	cups	leafy vegetables chopped (i.e. spinach, mustard, etc.)
1/2	tsp	tumeric
1/2	tsp	salt
1/2	tsp	ground corriander (or fresh corriander to taste)
1/2	tsp	black pepper
1	tsp	finely chopped ginger
3/4	tsp	freshly ground cumin
3-4		cloves
1/3	cup	chopped onions
1		small pressed clove of garlic (or to taste)
1/2		red chili ground or chili powder to taste
2	Tbl	vegetable oil
1/4 to 1/3		cup of water

Heat oil in frying pan at medium heat. Fry onions and garlic 1-2 minutes. Add all the spices and fry another 1-2 minutes. Then add washed and chopped greens. Using a large spoon or spatula stir the greens in with the spices until they all fit in the pan. Fry several minutes. Add 1/4 to 1/3 cup water to mixture. Lower heat and simmer for approximately 5 minutes.

Eat hot on rice.

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SEKEKO PHUL (WARMED EGGS) (Serves 5 people)

This recipe resembles English warmed eggs but has some ingredients that makes it distinctly Nepali. A Newar variation, MASALAADAR PHUL, follows the same basic recipe. However, it omits tumeric and cumin and adds ground cardamon, chopped coriander and the juice of 1/2 lemon.

6 eggs hard-boiled
1 med onion grated
1 tsp cumin powder
1 tsp pepper
1 tsp tumeric
3 Tbl oil
3 Tbl yogurt
1 tsp salt

chili powder to taste

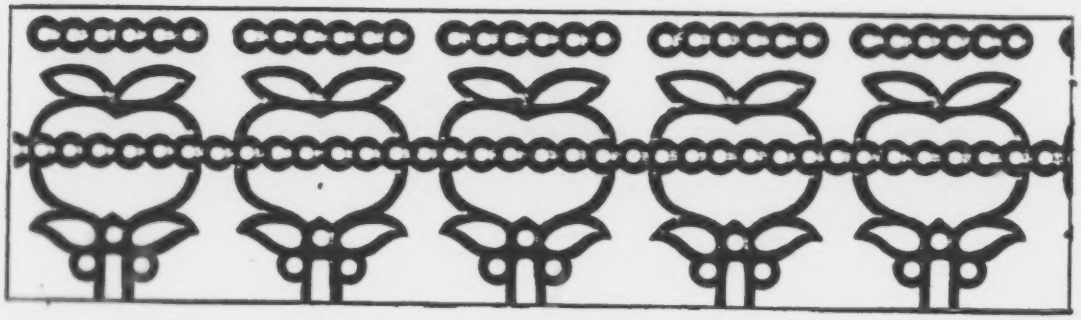
Cut each egg in thirds or into 4 slices. Heat oil and fry onions until golden brown. Add all spices, salt and yogurt. Fry a minute. Add egg slices. Cover and heat gently over low heat for 7-8 minutes. Stir regularly.

NEPALI MEAT CURRY WITH ONIONS (Serves 2 people)

This dish is served on a bed of rice with a side bowl of cooked lentils. It is very frequently mixed with the lentils and rice. Often chapatis (flat bread) are substituted for the rice.

1 cup ground meat
1 cup finely chopped onions
2-5 cm finely cut ginger
1 tsp cumin powder
1 tsp pepper
1 tsp tumeric
1/2 tsp salt
2 Tbl oil
1/2 cup water

Heat oil in large frying pan. Add tumeric to the oil, mix in remainder of the spices and add in the onions. Fry for 1-2 minutes. Add ground meat and mix well with spices. Fry until brown. Add water and boil. Turn heat down to low, cover pan and simmer ingredients for 10-15 minutes.



MU MA (NEWARI MUNG BEAN PATTIES) (Makes 8-10 pieces)

2 cups mung beans
1 tsp cumin powder
1 tsp salt

oil or ghee for frying

Soak beans overnight. Drain well and grind in a blender. Add other ingredients. Make a round shape on the palm, and gently flatten like a patty. Heat oil in a frying pan. Fry patties until golden brown on both sides.

MWAKACHHE TARKARI (FRESH SOYBEAN CURRY) (Serves 2-3 people)

2 cups shelled fresh soybeans
1 medium onion chopped
1 inch fresh ginger peeled and chopped
4 cloves of garlic chopped
1/2 tsp cinnamon
1 tsp cumin powder
2 Tbl oil
1 tsp salt
1 tsp tumeric
1/2 tsp chili powder
1 cup water
1 large tomato
2 Tbl fresh grated coconut

Several leaves of fresh coriander

Heat oil in saucepan. Stir in tumeric, then add onion, ginger and garlic. Cook till brown. Add soybeans and stir well. Cover and cook for several minutes. Add salt, remaining spices and water. Cover again and cook until beans are tender. Add tomato and cook a few minutes more.

Before serving add freshly cut coriander leaves and grated coconut.

SHA BHALE (MEAT BREAD) (Serves approximately 5 people)

Sha bhale is another food introduced into Nepal by the Tibetans. It is frequently made for parties. In appearance it resembles pirogi and ravioli.

4 cups flour
2 cups ground fried meat
3 chopped onions
1 inch minced ginger - grind into a paste
3 cloves of minced garlic
salt to taste
oil for frying

Make a medium dough mixing flour with a small amount of cold water. Mix the paste of ginger and garlic with chopped onion and salt.

Make small balls of dough and roll each one into circular shapes about 2 inches in diameter.

Place one teaspoon of meat mixture on a piece of this pastry. Cover with another piece and press together at the edges to make a serrated edge. Fry in oil until golden brown on both sides.

THUKPA (TIBETAN NOODLES) (Serves 3 people)

Tibetans use either rice or noodles as a loader or buffer in their meals. The noodles are of different types, shapes and quality. Because they are boiled they are able to absorb a good quantity of fried food without becoming overrich or greasy. Fried vegetables or a small quantity of fried or roasted meats tossed with noodles so as to impart contrasting colors and textures to the food as well as enhance the flavor.

Thukpa is a very common and easy Tibetan meal.

2 cups wheat flour
4 eggs
1 Tbl arrowroot
1/2 tsp salt

Mix the eggs in the flour without beating them. Add salt. Dust a little arrowroot on the pastry board and roll out the dough as thinly as possible. Again dust with arrowroot. Roll again until dough is as thin as it can possibly be. Fold dough four or five times in order to form a long roll. Cut dough crosswise into noodles. Width of noodles can depend upon individual taste.

Boil cut noodles in salted water until they become tender. Drain off and rinse with water. Cool. Heat oil in a deep frying pan. Fry noodles and serve hot with vegetables and/or meat.

MOMO (TIBETAN MEAT DUMPLINGS) (Serves 4-5 people)

Momo is a Tibetan speciality that has become extremely popular in Nepal. Meat is generally eaten in large quantity in Tibet. *Usually female and* male yak (di) and mutton are preferred. But other types of meat such as that of goat are also eaten. The meat of the buffalo is not eaten because of religious beliefs.

Momos can be prepared in different shapes according to individual liking. A steamer (mokdo) is needed to prepare this recipe.

2		medium sized onions chopped
1	lb	yak meat or ground beef
2	cups	white flour
2	cups	wheat flour
2	Tbl	soy sauce
1	inch	chopped ginger
3/4	Tbl	salt
3		cloves garlic
1		handful of chopped coriander

Utensils : Deep frying pan-1, big bowl-1, flat spoon-1

Preparation of Momo

Mix together meat, onion, garlic, soy sauce, ginger, coriander and salt. Set aside.

Make a fairly stiff dough by mixing the flour with very cold water. Knead well and roll to about an inch in thickness. Cut it into small pieces about 2 inches in diameter. Flatten each piece gently to increase diameter of dough.

Put a teaspoon of meat mixture in each dough pancake and fold over into a half- moon shape Pinch the edges together firmly to seal dough. Arrange the momo in a steamer. Cover and steam over boiling water for 10-15 minutes.

Momo can be eaten by dipping them in additional soy sauce or in a hot sauce.

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GURUNG CORN BREAD

This is often served as an afternoon snack or when guests come.

2 cups corn meal
1/2 cup white flour
1/2 tsp salt
1/3 tsp baking powder
2 Tbl sugar

Mix all ingredients. Add water until you can form balls about 1 1/2 inches wide. Using the heels and then the palms of your hands, flatten the ball out to make pancake sized disc. This takes some practice. The real experts use no white flour at all and make the pancakes very thin. The white flour does help keep the bread from crumbling before frying.

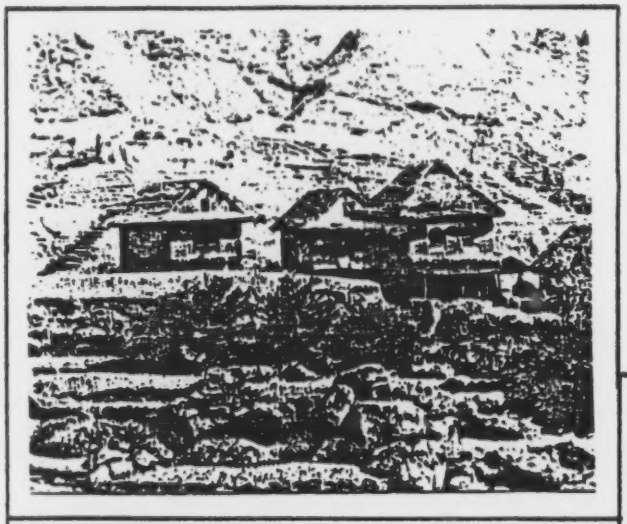
Heat oil about 1 inch deep in a frying pan. It needs to be very hot but not smoking. Lay in a piece of cornbread. As it frys it will balloon up and become light and cripsy. Brown both sides and drain. Repeat for each piece.

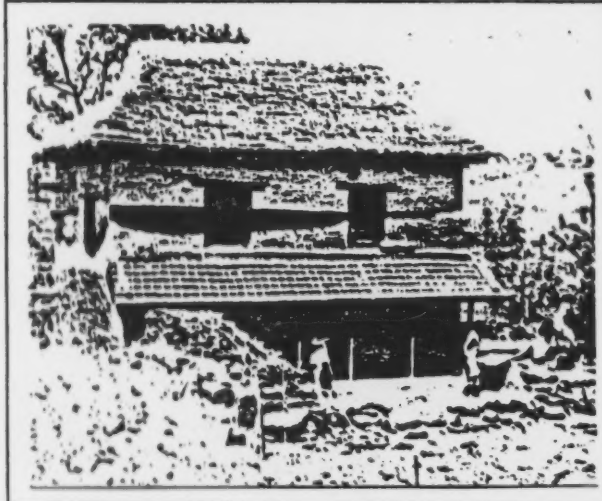
DESIL (RICE PUDDING) (Serves 3 people)

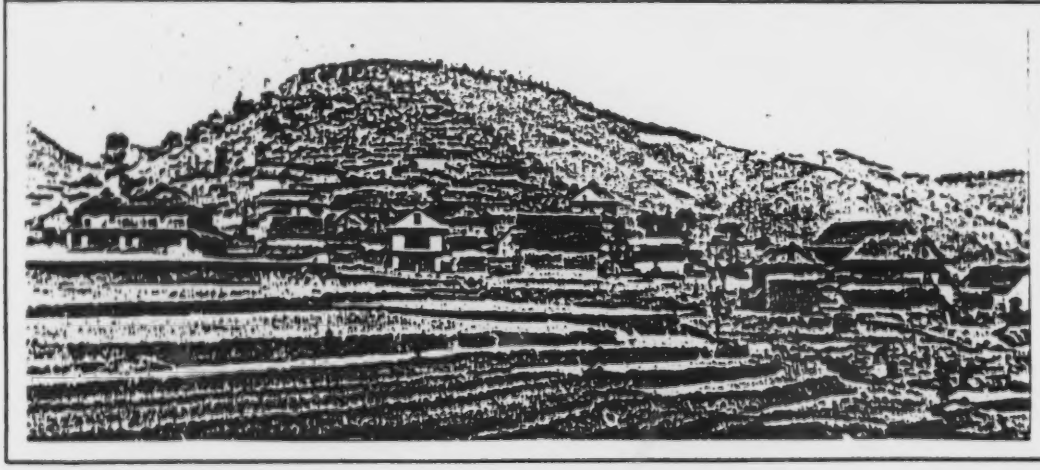
3 cups cooked white rice
4 Tbl white sugar
3 Tbl ghee or butter (Yak butter is best of course!)

A handful of raisins, cashew nuts, walnuts, etc. (All dried fruits and nuts are good)

After rice is boiled, fry it in the ghee or butter. Add raisins (which have been previously soaked in water until soft) and chopped nuts. Add sugar and keep stirring until all the sugar is dissolved. Remove from heat and serve hot in bowls.







THE ISSUES

Nepal is still beset with many problems, chief of which is rural proverty. Hunger, premature death and inadequate housing are rampant. There are only three doctors in Nepal for every 100,000 people, and only one per 100,000 outside of the Kathmandu Valley. One child out of every five dies in the first few weeks of life, and 35 out of 1,000 die between one and four years of age. Contributing to this tragic statistic are malnutrition and poor sanitation. One report says that the only medicine most Nepali children need is a well-balanced diet. This would cure most fatal complications of dysentery and pneumonia.

In the hills and mountains, farmers produce barely enough to feed their families for six or seven months of the year. When the off-season arrives, they must seek temporary employment or migrate to the Terai or India for work.

The Terai has often been called Nepal's grain basket because of the surplus food it produces, but even this surplus has been steadily declining in the face of migration from the hills and from India. Demographic pressure, fragmentation of the land, and falling productivity may soon force the Terai to deal with the same problems currently facing the people of the mountains.

Nine percent of Nepal's population has emigrated to India for permanent work. Nevertheless, population is increasing at an alarming rate. Despite a family planning program financed mainly with foreign aid, there are 270,000 extra mouths to feed in Nepal every year. The annual rate of population increase in the mountains is 1.8 percent, the hills 2.6 percent, and the Terai a whopping 4.2 percent. Some pockets of the Terai even show 6 percent annual growth. If present trends continue, the Terai population will double in less than 10 years, with disastrous results. Although grain production is increasing in volume, the population is climbing ever faster.

Few if any of Nepal's mineral resources can be exploited industrially. Industry is confined mainly to the Terai belt, with a few factories and workshops in the Kathmandu Valley. Jute represents 90 percent of all exports, most of which are absorbed by India and do not earn hard currency.

Insight Guides: Nepal
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DEFORESTATION IN NEPAL

Nepal's forest is disappearing. Villagers are cutting fuelwood for cooking and heating, farmers are clearing forest land for agriculture, and grazing animals are preventing new trees from growing. The area of Nepal's forest has decreased by over one-third in the last 15 years, from over six to less than four million hectares, and the volume of the forest has been reduced even more, from 400 million cubic meters to about 240 million cubic meters. By any measure of quality, the forest has suffered a severe decline.

Nepal's per capita annual energy consumption is the world's lowest; however, over four-fifths of all energy consumed in Nepal is fuelwood. Per capita use of fuelwood is about one cubic meter per year. With a population of 14 million, yearly consumption of fuelwood is about 14 million cubic meters, far more than annual growth. Unfortunately, there are no readily available substitutes for fuelwood. When it is no longer available, the rural population will either burn crop residues, depriving animals of one of their main sources of fodder, or will burn animal dung, depriving agricultural crops of their main source of fertilizer and the soil of needed organic matter.

"Some of Firewood Carried Daily into Katmandu, Nepal"

© Michael Wallace

Forests are also being cleared for agriculture. Crop yields are stagnant, and the possibilities for increasing the number of crops per year or their yield are limited. Thus in the near future, any increases in Nepal's agricultural production are likely to be achieved through further increases in cultivated area, at the expense of the forest.

Animals also contribute to the demands placed on the forest. Over-grazing by livestock results in the degradation of hill forests and grasslands. As supplies of forest fodder and grass decrease, pressure on the remaining grazing areas will increase, with overuse and further degradation resulting.

Erosion is the most far-reaching effect of deforestation in Nepal, however. It destroys roads, crops, homes, and lives in Nepal's hills and plains, as well as downstream in India and Bangladesh. The forest is the best protection against erosion. Even if the fuelwood problem could be solved with bio-gas, the farmland problem could be solved with fertilizer, and the fodder problem could be solved with crop residues, the forest would still be necessary to protect the environment.

FORESTRY INSTITUTIONS: WHAT IS BEING DONE

The state exercised little control over forest use before 1957, when the Private Forests (Nationalization) Act placed ownership of all forests in His Majesty's Government. Unfortunately, the government was unprepared to assume the technical and administrative responsibilities of forest ownership. In addition, local villagers reacted negatively to nationalization. Their traditional rights of access and use were curtailed, and local responsibility for forest protection disappeared. With no official land titles, individuals cleared forest areas and claimed them as private property to prevent the government from assuming ownership.

As a result of inadequate government control and adverse local reaction, in contrast to the previous local responsibility for managing the forest, after nationalization no one took responsibility for maintaining this resource.

In 1977 and again in 1978, forestry legislation was amended to define new categories of forests to be managed by local communities, religious institutions, and individuals. If these amendments are widely implemented, local communities would manage most of the existing forest.

These amendments represent a significant change in Nepal's forest policy. The government has recognized that it cannot manage the forest, and that the solution is to return control to local communities. Local control of forests has at least two precedents: communal ownership of forests was traditional among the Limbus in the eastern hills and community control of forest area was practiced by the mountain dwelling Sherpas, who appointed local forest guards each year.

However, the potential effect and the likely outcome of the new forest policy are quite different. The policy must be implemented by the Ministry of Forestry which lacks trained personnel, and has a history of mediocre forest management. Major reforestation efforts, largely through the new community-oriented forestry policy, are planned with foreign aid. These projects represent the greatest hope for slowing and reversing deforestation in Nepal.

CONCEPTUAL SOLUTIONS: WHAT SHOULD BE DONE

Describing solutions on a conceptual basis is the first step in stopping deforestation in Nepal. All the problems associated with national ownership can be solved by coordinated management of the forests. The problems associated with erosion can also be solved with coordinated management. As a practical matter, however, such management may not be possible and second-best solutions must be considered.

Coordinated management means that there must be one decision-maker for each portion of the resource. Village-level owners, each having a small plot of forest, fulfill the requirements for local ownership.

Coordinated management of the forest and everything affected by it is necessary to solve the problems of erosion. For example, coordinated management means that someone would own not only the entire forest, but also all the land downstream.

The demand for fuelwood can be decreased by subsidizing substitutes. For example, a subsidy for kerosene would result in reduced fuelwood use.

Any substitute for fuelwood can be subsidized, including more efficient stoves. The subsidy for each stove would be small, because more efficient stoves are cheap. Convincing villagers to change their cooking habits is another matter, however.

PRACTICAL SOLUTIONS: WHAT CAN BE DONE

Bio-gas, efficient stoves, community control, and private plantings are elements of current government policy, especially in projects financed by foreign aid. However, these projects are just starting. There are few guidelines for the relative emphasis that should be placed on these different policies.

Within the context of the new community-oriented forestry policy, the possibilities of increasing community and individual control are well-defined. The creation of Panchayat Forests allows local communities to plant and manage trees on government land. Panchayat Protected Forests are established to allow local communities to manage existing forests. Leasehold Forests and private plantings are designed to encourage individual control of forest areas.

The Panchayat Protected Forest and private plantings are economical forms of forest management and should be policy priorities. Panchayat Protected Forests uses existing forest to increase fuelwood and fodder production. With private planting the government bears only the cost of producing and distributing seedlings; individuals maintain the trees. Thus, the policies use limited government funds very efficiently.

Improved stoves deserve more emphasis than they currently receive, even though they are costly to promote. However, if improved stoves are beneficial they will soon sell themselves. While bio-gas should not be abandoned, its benefits are probably more limited. Improved stoves are probably better for effectively reducing fuelwood use.

Economic analysis can compare the costs of reforestation and improved stoves, but it does not indicate which policy can be implemented. An improved stove can save 2.75 cubic meters of fuelwood each year, the amount of fuelwood produced on one-quarter hectare of well-managed Panchayat Forest. Is it easier for the government (or the community) to persuade one family to adopt an efficient stove than it is to maintain a quarter-hectare of forest? A large fuelwood plantation can be maintained by a few people, but families adopt stoves one by one. On the other hand, once a family is convinced of the advantages of an improved stove, and incurs the costs of building a stove and learning how to use it, the gains are realized far into the future; but a fuelwood plantation requires continual managment. Improved stoves also provide immediate benefits, while forests take a long time to grow.

Improved stoves and community forests can help reduce inefficient forest use. However, losses due to erosion can be reduced only by coordinated management of the entire forest resource within each watershed. Community management of existing forest resources is the first step toward coordination of forest management on a larger scale. If communities take responsibility for managing local forests, they will soon realize that they can control downstream erosion. As a result they will become concerned about their upstream neighbors as well.

This is a reprint of an article by Michael B. Wallace which first appeared in the Spring 1982 edition of Cultural Survival Quarterly. It was adapted from Wallace's dissertation, "Solving Common-Property Resource Problems: Deforestation in Nepal," Harvard University, 1981. It is used here with permission.

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> Of all the enviromental impacts of the study projections, deforestation probably poses the most serious problems for the world, particularly for the developing world.
>
> GLOBAL 2000 REPORT

As implied in the Global 2000 Report, deforestation is a problem that is far more widespread than Nepal. It is a global concern and in reality a problem that affects each of us in a myriad of ways. In the following pages with the help of the people at Cultural Survival, an organization dedicated to understanding issues that affect indigenous peoples, you will find information to help you begin to understand the nature of deforestation and why it must be curtailed.

> It has been predicted that within the next 25-30 years, most of the humid tropical forest as we know it, will be transformed into unproductive land, and the deterioration of the savannah into desert will continue at ever-increasing speed.

As you read this sentence, 50 to 100 acres of primary tropical forests will be eliminated, disrupted, degraded or impoverished. Yearly, an area of tropical forest the size of Great Britain is "converted" out of an area equal to the size of Europe.

If present trends continue, by the year 2000 all tropical forests with the exception of two areas - the western Brazilian Amazon and Central Africa - will have been destroyed. Since 1950, according to the U.N. Food and Agriculture Organization (FAO), half of the world's forests have disappeared. Latin American has lost 37 percent of its tropical forests; Central America, 66 percent; Southeast Asia, 38 percent; Central Africa, 52 percent. Nearly 20 million acres are destroyed annually.

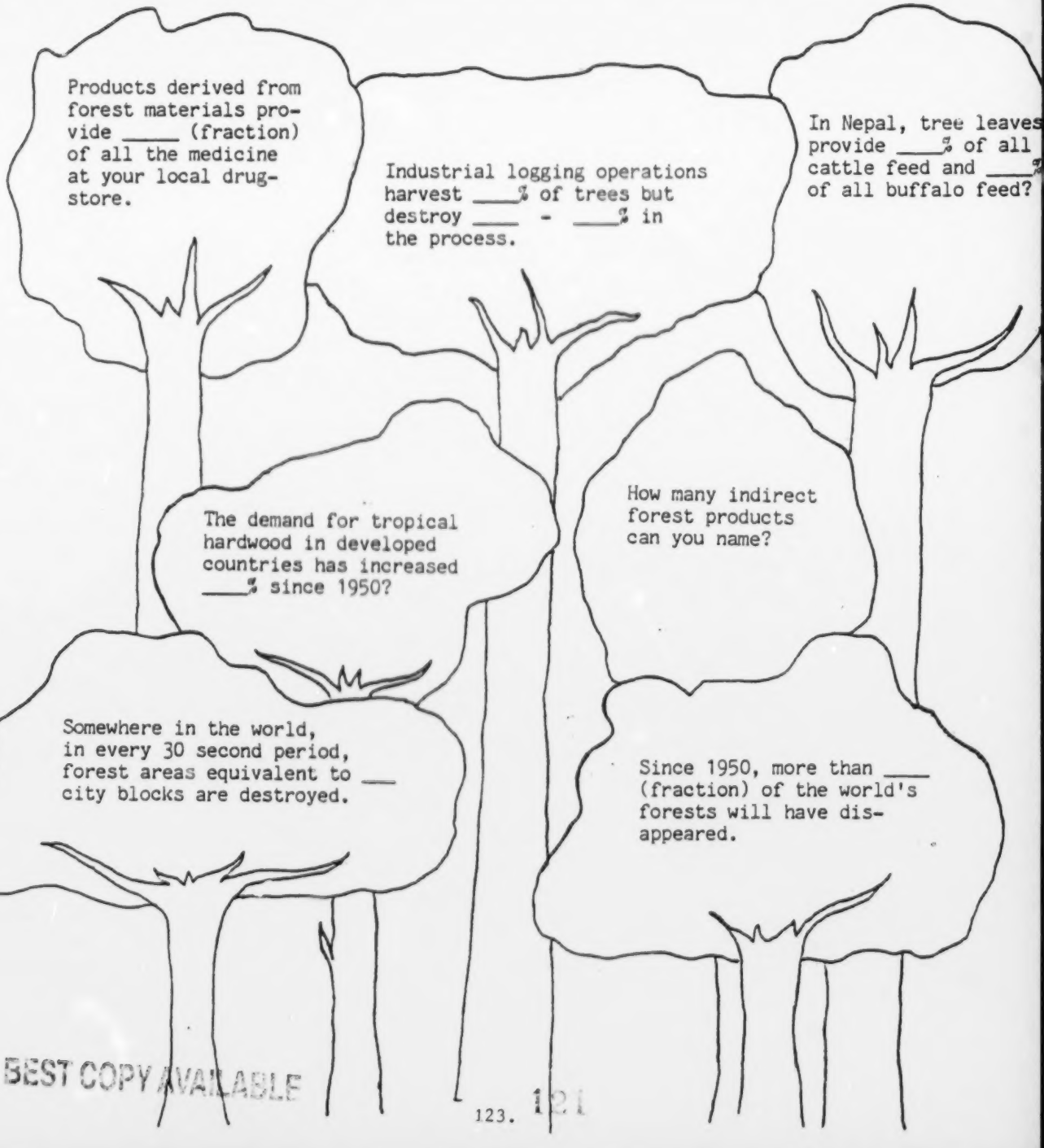
As areas of tropical forests are destroyed or degraded, tribal groups are forced to change their resource base. In some cases they move into areas occupied by other groups, straining the area's resources. In other cases they are forced to relocate outside of forests, permanently altering their way of life by converting to agriculture or to cash employment. Rarely are the rights of these groups to the lands they occupy recognized. Further, their intimate knowledge of the area's resources and how to manage them are nearly always ignored.

Millions of indigenous people live in tropical moist forests which cover some 3.6 million square miles in 70 countries. More than 80 percent of these forests are found in Bolivia, Brazil, Colombia, Gabon, Indonesia, Malaysia, Peru, Venezuela, and Zaire, while 30 additional countries contain necessary tracts to have significant ecological and biotic values. If these areas are to be managed effectively into the next century, the indigenous peoples that inhabit them should be consulted.

> The above and the information contained on the following pages was adapted from "Deforestation: The Human Costs," the introductory article in Cultural Survival Inc. Quarterly Spring 1982 issue. Information about Cultural Survival can be found in the Resource section of this book.

CAN YOU SEE THE FOREST FOR THE TREES ?

The questions you read below will help you think about the seriousness of deforestation as a global issue. See how well you can do. Try to answer all of the questions. If you're not sure of an answer, try to make an educated guess. When you finish, look for the answers on the following two pages. Which statistics surprise you the most?


Products derived from forest materials provide _____ (fraction) of all the medicine at your local drug-store.
Industrial logging operations harvest ____% of trees but destroy ____ - ____% in the process.
In Nepal, tree leaves provide ____% of all cattle feed and ____% of all buffalo feed?
The demand for tropical hardwood in developed countries has increased ____% since 1950?
How many indirect forest products can you name?
Somewhere in the world, in every 30 second period, forest areas equivalent to ___ city blocks are destroyed.
Since 1950, more than ____ (fraction) of the world's forests will have disappeared.

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DEFORESTATION: A GLOBAL ISSUE

benefits from tropical forests

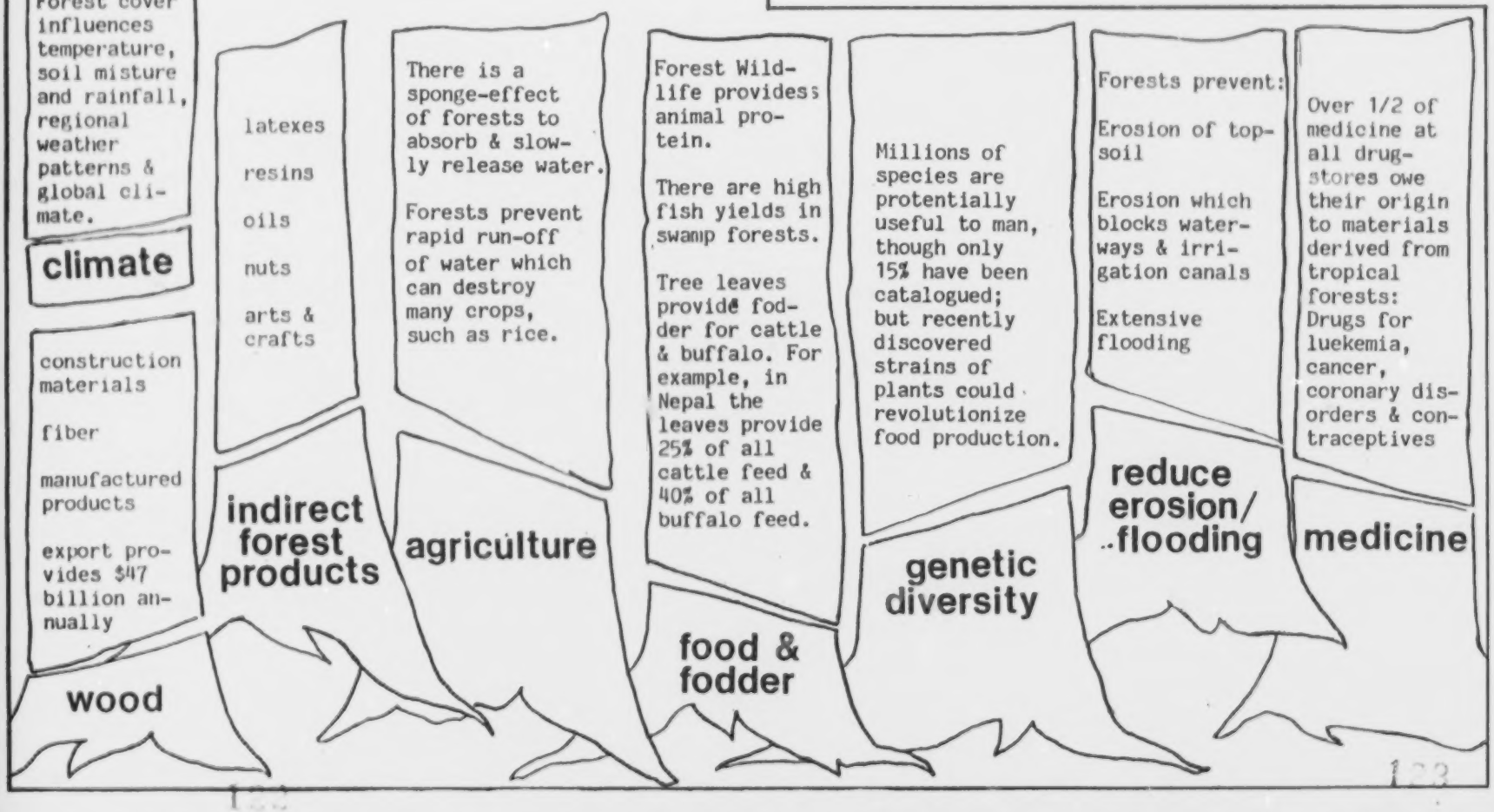
Forests are vital to human existence in the tropics. They not only provide habitat for hundreds of indigenous groups, but also 3 million species of plants and animals.

Below you will find some of the valuable functions and products provided by tropical forests.

can you believe that...

As you read this sentence a total of 50-100 acres (equal to 5-10 city blocks) of primary tropical forests in the world will be eliminated?

According to the U.N. Food and Agriculture Organization (FAO), half of the world's forests will have disappeared since 1950?


Forest cover influences temperature, soil misture and rainfall, regional weather patterns & global climate.
climate
construction materials
fiber
manufactured products
export provides $47 billion annually
wood
latexes
resins
oils
nuts
arts & crafts
indirect forest products
There is a sponge-effect of forests to absorb & slowly release water.
Forests prevent rapid run-off of water which can destroy many crops, such as rice.
agriculture
Forest Wildlife provides animal protein.
There are high fish yields in swamp forests.
Tree leaves provide fodder for cattle & buffalo. For example, in Nepal the leaves provide 25% of all cattle feed & 40% of all buffalo feed.
food & fodder
Millions of species are protentially useful to man, though only 15% have been catalogued; but recently discovered strains of plants could revolutionize food production.
genetic diversity
Forests prevent:
Erosion of topsoil
Erosion which blocks waterways & irrigation canals
Extensive flooding
reduce erosion/ flooding
Over 1/2 of medicine at all drugstores owe their origin to materials derived from tropical forests: Drugs for luekemia, cancer, coronary disorders & contraceptives
medicine

causes of deforestation

global population growth

In tropical countries, by the year 2000, more than 100 million people will be born annually. This means many will have to move into, clear, & destroy many tropical forest areas.

fuelwood

80% of all wood harvested in tropics is used for firewood.

In parts of Latin America & West Africa, the urban poor spend 1/4 of their income on wood or charcoal for cooking.

Even if we produce enough food to feed the world's population, there won't be enough wood to cook it.

foreign exchange

Although tropical forests only comprise 55% of global forest stocks, they contribute 15% of the world trade in forest products.

The demand for tropical hardwood in developed countries has increased by 1500% since 1950, while in tropical regions it has only doubled.

pasture

Cattle ranching is probably the single largest cause of deforestation in Latin America and to a large degree in Africa.

industrial logging

Industrial logging usually harvests only a few species of trees. Often less than 5% of the total trees are harvested in one area. However, logging operations often damage 30 to 65% of the residual trees to get the other 5%.

Logging operations and roads destroy 10-30% of the forest area and allow colonists to come in and further complete the deforestation process.

colonists/shelter

Tropical forests are increasingly destroyed by landseeking rural poor who need shelter. These colonists clear forest areas and then move on after the areas are plagued by weeds, insects and declining fertility. Then cattle ranchers usually move in and within 5-10 years soil fertility continues to decline, pastures are invaded by weeds. They become areas of waste and destruction that are eventually abandoned.

paper

From 1950-70, world consumption of paper products more than quadrupled from 40 to 130 million tons. If the U.S. recycled only 20% of the 46 million tons of wastepaper it discards each year, no tropical rainforest would need to be converted for pulp.

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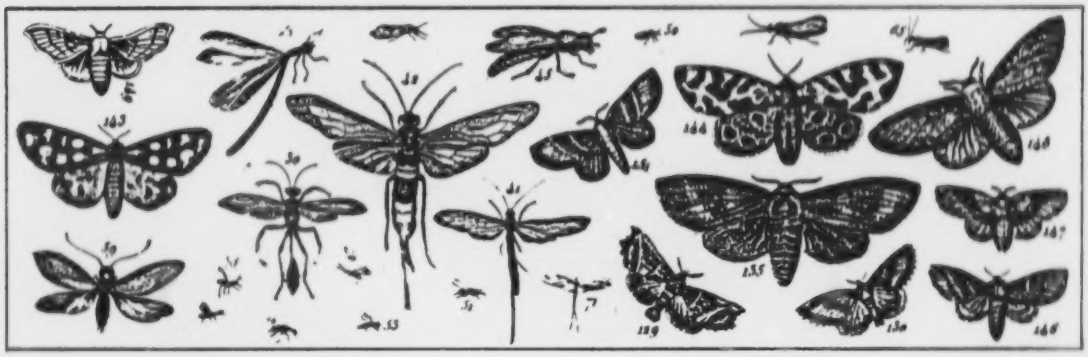
It appears that the earth is as delicate as it is strong. Balance is critical to its function and to humankind's survival on this planet. You have read about the problem of deforestation in Nepal and have seen that this problem goes far beyond the borders of Nepal. Deforestation occurs in the highlands and in the tropical rain forests of the world. It promotes devastating erosion, lessens our resources and is responsible for bringing about rapid extinction of a large number of species. Our global forests are a vital part of the ecosystem that help maintain balance and stabilization of our Earth's atmosphere and climate. In the last decades this balance has been seriously threatened as increased numbers of forests are destroyed daily.



UNDERSTANDING THE SCIENCE OF DEFORESTATION

Deforestation negatively interrupts the delicate balance of the ecosystem. See if you can answer the following questions about deforestation. You might want to consult an earth science book or an encyclopedia to check your answers.

1. Why is the possibility of flooding increased when deforestation occurs?
2. What are the total consequences of flooding?
3. How does erosion decrease productivity?
4. Why does deforestation bring about increased carbon dioxide in the atmosphere?
5. How does deforestation contribute to the extinction of various species of plants and animals?

WHAT CAN BE DONE?

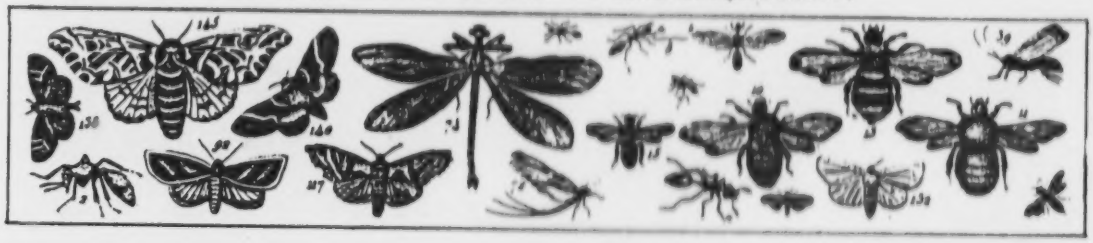
It seems that the problem of deforestation is both immense and terribly out of control. However, there are measures that we can all take to deal with the problem. It is essential that we begin at home and take responsiblity for our

own part in deforestation. At the same time we should not neglect understanding and increasing our knowledge as to what is occurring in Nepal, the remainder of South Asia and the world relative to this issue.

Cultural Survival suggests that there are three areas that should be addressed regarding deforestation:

THE CREATING OF APPROPRIATE POLICIES FOR THE PROTECTION OF FORESTS
REFORESTATION - THE REPLANTING OF DESTROYED AREAS
THE ESTABLISHMENT OF FOREST RESERVES

Inherent in the first suggestion is the need for us to begin to comprehend the fundamental reasons that very frequently promote deforestation: the need for fuel, food shortages, population growth and land inequalities.



STARTING AT HOME: TACKLING A GLOBAL ISSUE

Here are some ideas for you to consider that have a bearing on deforestation:

1. Take a survey of the amount of paper and paper products used in your classroom and your school. Find a way to eliminate waste and cut down on usage.

2. Are any of the paper products you use recycled? Contact companies that use large amounts of paper to encourage them to buy recycled paper.

3. What is local and national policy regarding forests and parks? Make your feelings known about the mismanagement of forest areas. Watch national policy regarding National Parks and Forests. Write to Washington to express your concern for the preservation of these areas.

4. Locate organizations in your community that are concerned with environmental issues. See if they have speakers who can come to your school.

5. How many people in your immediate community use wood as a source of heat? Are they using the most efficient stoves and/or fireplaces? Do some research on wood-burning stoves. Create a fact sheet for local residents on the most effective woods for burning and the stoves that are most conducive to giving heat.

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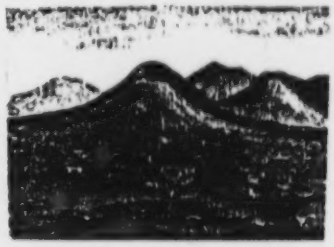
VOCABULARY BUILD-UP

How well do you know the world of trees in words? Check your knowledge of tree terms by trying to talk about, write about or draw what they mean. If you can't describe or visually represent each of these terms, do some research using encyclopedias and books on trees to clarify your understanding.

Primary Tropical Forests
Savannah
Hardwood
Recycled
Indirect Forest Products
Logging
Industrial Logging



GRAPHING: SEE IT AT A GLANCE
OR
WHAT'S IN A NUMBER

These pages contain many statistics about the destruction of trees in Nepal and the world. These numbers and percentages often don't hit home until we "see" them graphically represented. Here are some ideas for graphing projects which may show you some startling pictures.

1. Do a chart indicating the percentage of trees which have disappeared just in the last 15 years in Nepal. One way to represent the facts is to draw a graph with 100 trees. Let each tree represent 1/100 of the total forest area which existed 15 years ago. Color what is left now in green. Shade the destroyed forest in gray or black.

   Figures for this chart can be found in Wallace's article, "Deforestation in Nepal."

2. On a map of the world grahically represent the following statement drawn from "Deforestation: The Human Costs."

   "Since 1950, half of the world's forest have disappeared. South America has lost 37 percent of its tropical forests; Central American, 66 percent; Southeast Asia, 38 percent; Central Africa, 52 percent."

Research the percentage of forests destroyed since 1950 in other world areas not cited in this statement. Fill them in on your world map.

WHAT KIND OF WOOD ARE PENCILS MADE OF ANYWAY?

Most of the time we don't even think about the things we use as coming from somewhere specific. Make a list of all the things you use and see in one day which come from trees. Try to identify what kind of tree each one represents. Then research where those trees grow (and are cut down). This may take a little research on your part, but the results may surprise you.

If you find yourself interested in wanting to learn more about deforestation you might want to continue in this section with reading "Global Deforestation." This article is a synthesis of a number of prepared speeches given in 1983 for a joint conference dealing with this problem. The conference was sponsored by the Lincoln Institute of Land Policy, the World Environment and Resources Council and the International Institute for Environment and Development. It was originally published in Resources, a publication of Resources for the Future, an independent organization that conducts research in development, conservation, and use of natural resources and on the quality of the environment. It is used here with permission.

Global deforestation

The past three years have seen the publication of two major works on the loss of tropical forests and its potential effects—Norman Myers's Conversion of Moist Tropical Forests; *and* Tropical Forest Resources, *a study of seventy-six tropical countries conducted by the Food and Agricultural Organization and the Environment Programme of the United Nations. Both of these have generated great interest in deforestation and have raised a number of important questions. This seems to be an appropriate time to examine some of the problems associated with the loss of tropical forests. For example, is all deforestation undesirable? What types of problems might it create? Are they global or local in nature? Which of the potential impacts will actually be realized?*

On May 2, 1983, Resources for the Future, the Lincoln Institute of Land Policy, the World Environment and Resources Council, and the International Institute for Environment and Development sponsored a conference to discuss some of these questions. Speakers were Norman Myers, author of the 1980 report on tropical forests and an environmental and development consultant; Julian Simon, visiting fellow at the Heritage Foundation, on the faculty of the Universities of Illinois and Maryland, and author of The Ultimate Resource; *Peter Raven, director of the Missouri Botanical Garden, president of the American Institute of Biological Sciences, and the author of several works on tropical biology; and Roger Sedjo, director of the Forest Economics and Policy Program at Resources for the Future. The moderator was Robert Goodland, environmental affairs officer at the World Bank. Pierre Laconte, president of the World Environment and Resources Council, was the commentator.*

The article that follows has been prepared from the speeches and the discussion.

Effects of deforestation

ROGER SEDJO: There appear to be four separate and identifiable types of potential problems arising from deforestation. First is the question of industrial wood supplies; second, the availability of fuelwood; third, environmental impacts; and fourth, the loss of unique plant and animal species. Each of these can, in principle, be either local or global in scope, or perhaps both.

Since industrial wood and wood-using products are heavily traded internationally, availability of supplies is a global problem. A particular country need not be self-sufficient in wood, but there should be areas of surplus or deficit and some international trade, balancing out the needs and production of a region. For a number of reasons, future supplies of industrial wood do not seem to be in jeopardy.

By contrast, the fuelwood issue is almost entirely local or regional and, as such, is in principle amenable to solutions at the local level. It is clear that fuelwood scarcity is a serious problem in some regions of the world.

Environmental problems can be either local or global. Clearly, numerous serious local environmental problems are caused by deforestation—both in the tropics and elsewhere. However, there is little evidence of serious global environmental damage related to current rates of deforestation. The 1982 *Carbon Dioxide Review* states flatly, "No one any longer suggests land-use changes will produce a significant fraction of man's total future releases of CO_2. If there is a carbon dioxide problem in the future, it will be due to the burning of fossil fuels, not the burning of forests."[1]

Finally, there is the question of losing genetic resources. Enough evidence exists to suggest that this is certainly a potential, and probably an actual, problem. However, it is difficult to assess the extent and seriousness of the problem. Estimates of future losses of species are, at best, the crudest of guesses and are made more difficult by lack of reliable information on past losses. Thus, projections of losses over the next twenty years are, at best, very tenuous. Nevertheless, there are reasons to believe that genetic resources concentrated in tropical forests may experience excessive rates of destruction. It also is clear that habitats housing unique genetic

[1]William C. Clark, ed., *Carbon Dioxide Review*. Prepared for the U.S. Department of Energy by the Institute for Energy Analysis–Oak Ridge Associated Universities (New York, Oxford University Press, 1982) p. 4.

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resources are threatened, particularly in coastal Brazil and Madagascar.

Most of the problems of excessive deforestation are related to the common property nature of that resource. A resource that belongs to everyone ultimately belongs to no one and is exploited not only beyond its biological sustainability, but also beyond its economically optimal level. Hence, neither ecological nor economic criteria are satisfied. Enlightened policy, therefore, must recognize this reality and design institutions that will address this problem.

There has been a tendency to seriously overestimate the extent of global and tropical deforestation. Nevertheless, for some regions and in some locations, the rate of deforestation is excessive by both ecological and economic criteria.

Second, there are serious existing fuelwood and environmental problems in many locations. These require remedies that recognize the common property nature of these resources and may involve important local institutional changes.

Third, there are serious potential problems related to the protection and preservation of the world's genetic resource base; again, institutional changes are required to afford these resources adequate protection.

Safeguarding tropical forests

NORMAN MYERS: My fundamental finding is that tropical moist forests are undergoing outright elimination at the rate of 9.1 million hectares a year, and they are also undergoing gross disruption and biological impoverishment at a rate of 10 million hectares a year or a little more.

Tropical forests cover less than 7 percent of the earth's surface, and yet they contain almost half of all species on earth. Nowhere else is there this extraordinary concentration of life forms, many of which could benefit mankind. Yet so far less than 1 percent of all those species has been examined. If the arthropods are included, the figure is more like 1/100th of a percent.

I think a case can be made for saying that the species found in tropical forests represent one of the most valuable and unique stocks of natural resources. The paradox is that despite the many goods and services they offer, tropical forests rank among the least developed of all natural resource stocks on earth—developed in the sense that they provide material products and environmental services on a sustainable basis and serve long-term human needs.

On the other hand, they are being exploited for timber, for cattle ranches, for food for a few people. Hardly any of this exploitation is planned and managed.

The key question is not how to safeguard all the tropical forests; the questions we must ask are much more complex and much more relevant: Which sectors of tropical forests should be utilized and how should they be utilized? What sort of needs should they meet and over what period of time? Finally, what are the costs of a particular use compared with others?

I would like to suggest that development of tropical forests can include "wise use" for less established, though equally valid purposes, to go along with more traditional uses. If the emphasis is on sustainable, overall outputs of tropical forests, such services can be seen as a form of development that ranks alongside timber harvesting. A national park is just as legitimate a use as a paper pulp plantation. Genetic reservoirs are as important as forestland agriculture, and in certain localities use can entail outright preservation of forest ecosystems for scientific research. Wise, planned use would not only benefit mankind, but would leave a lot of tropical forests standing at the end of this century and, more important, at the end of the next one.

Species preservation

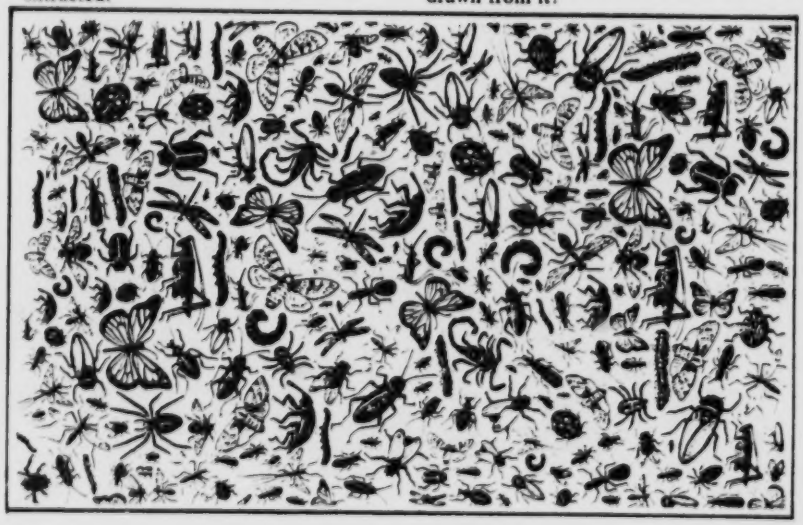
JULIAN SIMON: Based on a memo by Thomas Lovejoy, the *Global 2000 Report* said in its "Major Findings and Conclusions" section: "Extinctions of plant and animal species will increase dramatically. Hundreds of thousands of species—perhaps as many as 20 percent of all species on earth—will be irretrievably lost as their habitats vanish, especially in tropical forests." I submit that this prediction is based on virtually no evidence.

The proximate source of the assertion is a book by Norman Myers, *The Sinking Ark*, from which these key points may be extracted.

1. The estimated extinction rate of known species between the years 1600 and 1900 was about one every four years.
2. The estimated rate from 1900 to the present was about one a year.
3. Some scientists (in Myers's words) have "hazarded a guess" that the extinction rate "could now have reached" 100 species per year. In other words, that estimate is simply conjecture and is not even a point estimate but rather an upper bound.
4. Even the guessed upper limit in (3) is then increased and used by Myers, and then by Lovejoy, as the basis for the "projections" quoted above, which calculate to about 40,000 species lost per year.

That is, an upper limit for the present which is pure guesswork, and which is a hundred times the observed rate in the recent past, has become the basis of a forecast for the future which is 40,000 times greater than at present and has been published in newspapers to be read by tens or hundreds of millions of people and understood as a scientific statement. Looking at the two historical points alone it is clear that, without explicitly bringing into consideration some additional force, one could extrapolate almost any rate one chooses for the year 2000, and the Lovejoy extrapolation has no better claim to belief than a rate, say, 1/100th or 1/40,000th as large.

This reanalysis does not imply that species are in no danger. As I see it, it implies that much more careful analysis, including cost–benefit analysis of the resources devoted to saving species versus other uses of value to mankind, is necessary before there is reasonable basis for policy recommendation. Can you now share my view that the available evidence does not support the frightening conclusions that are drawn from it?



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I do not intend to suggest that our society and humanity at large should not worry about possible dangers to species. But we should strive for as clear and unbiased a view of this set of assets as possible in order to make the best possible judgments about how much time and money to spend in guarding them in a world in which this worthwhile activity must compete for funds with other worthwhile activities.

A delicate balance

PETER RAVEN: The World Bank estimates that 600 to 800 million, or one out of every three people in the tropics, is living in absolute poverty. By the end of the century, about 60 percent of the earth's people will be living in the tropics, owing to an unequal distribution of population growth. Clearly, these people will have no recourse in most cases but to turn to the tropical forest for their sustenance, increasing the rate of deforestation and destroying the plant and animal populations of those forests.

The relationship among organisms in tropical forests is the most intricate and tightly linked example of mutualism and interaction among organisms found in any biological community in the world. Scientists are only beginning to learn a little about the way that energy and minerals flow through tropical ecosystems and are recycled. Because of this delicately balanced exchange of nutrients, about which we know so very little, tropical forests are among the most easily disturbed of any in the world.

There are, in temperate regions, about 1 million known species of organisms and probably 1.5 million unknown. Any group of organisms which is reasonably well known has twice as many species in tropical regions as it does in temperate regions. A conservative estimate is that there are at least 3 million species of organisms in the tropics, about 500,000 of them known.

In coastal Brazil, 95 percent of the state of Bahia has been deforested. Ninety-eight percent of western Equador has been deforested in the past twenty years. Only 7 percent of the vegetation of Madagascar persists in some semblance of natural order. There are about 12,000 species of plants in Madagascar, about 7,000 found nowhere else, and they are confined to those pockets of the remaining 7 percent of vegetation.

Quibbling about extinction rates in the face of what is actually happening in the tropics is tantamount to watching a forest fire raging down a mountainside and saying, "Well, we ought to do something about that forest fire, but first let's find out a little more about the nature of fire."

Very little research is being done anywhere in the world on how to convert tropical forests into productive systems. The tree plantations that exist are in warm, temperate areas and not in the tropics at all or are in southern parts of Brazil.

It is evident in the face of the rapidly growing human population that every inch of the ecosystem will need to be fully used. The problems of doing this must be recognized.

Extinction—Now or later?

THOMAS LOVEJOY, *World Wildlife Fund*: As has been mentioned, there are millions of species in the tropics and there are simply not enough scientists available to work on the problem of the rate of extinction. One has to approach it from a slightly different point of view.

Certainly, the whole exercise should always be a matter of projections rather than a matter of predictions. It is probably difficult and unreal to try to convert the figures into rates. That assumes we know something about the shape of the curve of tropical deforestation out into the future.

My own approach is to look at the problem in terms of the area of deforestation versus the number of species that might be lost with that area. In doing this it is important to realize that secondary tropical forests hold a very tiny fraction—probably less than 5 percent—of all the species found in the great, skyscraperlike primary forests of the tropics. In addition, it is very important to recognize that large deforested areas in the tropics, because of the nature of tropical ecosystems, have very slow recoveries, perhaps infinitely slow in terms of the human experience. If one ignores the *Global 2000* estimates for the moment and merely asks what the shape of the curve should be when the amount of tropical forest area lost and the number of species lost are related, then one begins to get something that is free of time considerations.

One could choose a curve that goes up much more rapidly than a linear relationship, indicating that deforestation is expected in areas containing concentrations of species with limited distributions. Or one could assume that the deforestation will aim away from some of these key areas. That, in fact, was one of two curves that I chose in doing my calculations in the *Global 2000* report. The important thing is that however the estimates are done, and rough as they are, the numbers come out to be fairly large. I used numbers because people think of endangered species as individual things rather than as part of a continuing process of biotic impoverishment.

I would contend that—as important as it is to determine precise rates of tropical deforestation, if only to get a better grip on this problem—in a sense all we are arguing about is the date of extinction.

Carbon dioxide emissions

MARION CLAWSON, *RFF*: I think there is one aspect of deforestation that has been rather regularly overlooked. That is what has happened to the volume of wood harvested and its net contribution to carbon dioxide in the atmosphere.

When forests are cut, they are not invariably immediately retranslated into carbon dioxide. Sometimes, indeed, the wood is burned and the conversion is much quicker than if the wood had rotted slowly. But sometimes, and particularly in the temperate zone forests, the wood is converted into usable forest products and may stay in that form as long as it would have stood in the forest had it not been cut.

I have done some rough calculations that indicate there is half as much wood fiber outside of the forests in the United States today as there is standing in the forests. I think that in the past two generations, U.S. forests have added substantially to the amount of carbon dioxide embodied in wood rather than in the atmosphere.

I strongly suspect that if one constructed the best possible model of what has happened over the past generation, the past century, one would find that forests, instead of contributing to the carbon dioxide of the atmosphere, globally have removed at least as much carbon dioxide as they have contributed.

This is a line of inquiry that is worth pursuing—that is, the volume of wood involved, not merely the acreage.

Commercial versus noncommercial losses

EMERY CASTLE, *RFF*: I think there is agreement that species have value and that when species are lost, we have lost something of value. I believe everyone also agrees that when we make commercial uses of tropical forests, we sometimes sacrifice noncommercial uses, of which species loss is one example. If that is so, then it seems to me that there needs to be discussion about how one measures or compares commercial loss—or commercial use as contrasted with the noncommercial loss.

Are we suggesting that all commercial uses be eliminated? I think not. But if not, what commercial uses are going to be permitted and how are they going to be related to the noncommercial losses that everyone is concerned about? It has been

suggested that the possible basis of the problem is a property right issue, that in some cases there is open access to these resources—resources of real value to humankind—and yet there is no real discipline governing the ways in which they are used.

Regeneration

ELLIOTT NORSE, *Ecological Society of America*: What has not been discussed is the rate of regeneration of forests. If, as Tom Lovejoy has pointed out, secondary forest has 5 percent of the species of primary tropical forests, then it is important to know what the rates of regeneration are. No matter what the acreage is, the question still is very germane. How fast are the primary forests regenerating? Will they regenerate quickly enough so that losses in one place are compensated for in another? If not, we are losing forests as the world's population increases. Something will have to give somewhere.

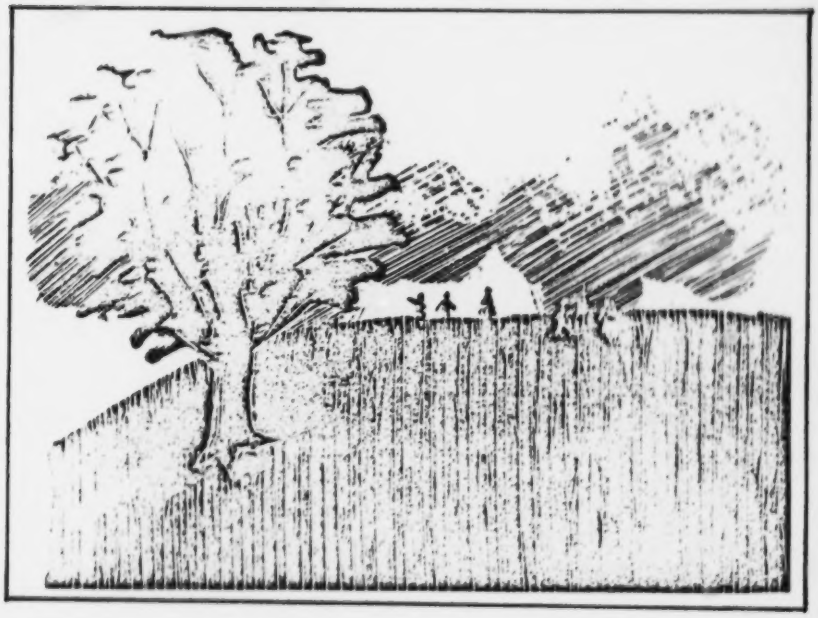
Another point that has not been brought up is the rate of evolution versus the rate of extinction. Some species evolve rapidly, but for many others it takes tens of thousands to hundreds of thousands of years to evolve. On the other hand, it takes only a very short time to wipe some species off the face of the earth. The inevitable consequence, it seems to me, of increasing activity, increasing extinction, and evolutionary rates that probably are not increasing at all or are being slowed, is that species will be lost.

More important than this is that the confidence we have in various kinds of data varies. For example, different projections of human population growth come within a few hundred million folk by the year 2000 or the year 2050. On the other hand, for how many species of insects do we know the intrinsic rate of natural increase? The answer is a very, very, very small fraction. That figure is just as important to the question of species loss as is the human population growth rate.

Tropical forests and economic development

MICHAEL ARNOLD, *United Nations Food and Agriculture Organization*: I have heard very little that recognizes that tropical forests, as a major natural resource which is mobilized and turned into capital, can contribute to the economic development of tropical countries.

Unfortunately, the exploitation of the tropical forests is not resulting in capital accumulation, largely because most of the forests are being destroyed and not used. This is happening also because the part that is being used is exploited; the value of forest products is accruing, not in the tropical countries, but largely in the industrialized countries to which they are exported.



Then there is the fact that tropical forests are one of the largest remaining land banks, containing probably considerable areas of land which could or might be put to better use under agriculture. Unfortunately, much of the land that is being cleared to produce food is not capable of sustaining agriculture, at least with the techniques available to the poor farmers who are practicing agriculture. The result is the destruction of the land resource.

Surely this is a major reason for describing tropical deforestation as "catastrophic." It is not only destroying the immediate land of the tropical forests, but through erosion, flooding, and silting, is destroying or damaging or degrading huge areas outside the forests that have been previously put under agriculture.

Future considerations

PIERRE LACONTE: There are a few conclusions that can be drawn here. First, there is an urgent need for more research, and there is also a potential for it. It is therefore urgent that additional funds should be allocated.

There is another problem, and that is that satellites constitute an important research tool for studying this problem, but the equipment is expensive and the results of data collection often are not available to the countries faced with deforestation. Some way of transferring this information is needed.

The fact that this conference has agreed on some of the problems and the necessity to know more about them does not bring us nearer to the solution. The solution lies in the heads of the people. You cannot plant trees on the ground before you have planted them in the heads of the people. I think that it is extremely important to explore ways to change attitudes at national and individual levels.

There are in the literature a number of experiments at community levels which have proved very successful, for example, in Korea and in Gujarat in India. I think these opportunities can be explored not only from a scientific but from an institutional viewpoint and that it is urgent to do so.

NORMAN MYERS: We know less about the workings of ecosystems than any other systems on earth. In view of this ignorance, we need to adopt a cautious attitude to our use of tropical forests. As in other circumstances of uncertainty, it would be better to find that we have been vaguely right than certainly wrong. The face of the earth is being changed so very fast that in many circumstances we cannot wait to accumulate sufficient evidence to make a decision.

ROGER SEDJO: The rate at which forests are being denuded is important, for a number of reasons. For one thing, it has direct implications for the rate of irreversible species losses; the slower the rate of deforestation, the more time there is to adjust to it.

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We also have to recognize that the world is dynamic. In much of the northern hemisphere, net afforestation is taking place. I will not suggest that that is necessarily going to happen in the developing world and in the tropics, but it is conceivable that there could be adjustments there.

If some forest resources are less accessible, and the rate of deforestation is down, that has implications for species preservation, and is a positive sign. On the other hand, it is clear there are serious problems—population increases apply pressure on the resources. Institutional changes are needed to deal with those kinds of problems and we have to start thinking about institutional structures that will preserve resources.

ROBERT GOODLAND: If a tropical forest is cut, 80 percent or more of the nutrients are gone forever. They are washed out to sea. The forest will not come back; one has only to look at some of the lunar landscapes wherever deforestation has been allowed to proceed to see the truth of this irreversibility.

The ecosystem provides services to many people—protection from floods, attentuation of climate, provision of water in the dry season—and these services are orders of magnitude more important in the tropics than they are in the temperate zones. If tropical forests are cut down, massive erosion may result. That is why many people are made homeless practically every year in Bangladesh and India. I would like to firmly dispel the notion that tropical deforestation is useful. It is not. At most, it gains three harvests for a peasant before he is compelled by declining yields and increasing waste to move on and cut another patch of forest. Even at that level, he can barely survive.

The other gains from cutting tropical forests, I submit, are similarly tenuous and ephemeral. Since biological resources are the most essential natural resource supporting human existence, the cautious approach should prevail. The number of species being lost because of deforestation is almost immaterial. Acceptance of even some extinction can be construed as being one of the ultimate arrogances of our time, for it denies the value of these species to all future generations.

Ruth B. Haas, an editor in RFF's Public Affairs Division, prepared this article from the conference transcript.

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SCHOOLING AND SOCIETY
(NEPAL AND ELSEWHERE)

Schools, though they may at first seem a minor aspect of a country, actually are critical determiners of a people's future. The Education policy of a nation is one area of government which touches every child, woman and man in a way which will affect their lives as well as those of their children.

STEP 1 LOOKING WITH A CRITICAL EYE

Before examining the particular dilemmas which face Nepal's school system, it might help to begin with your own experience. Education is one area in which each of us is an expert. After so many years of being involved in schools, this task should come easily.

Reflect on each incomplete statement and finish it as thoroughly and convincingly as you can in writing.

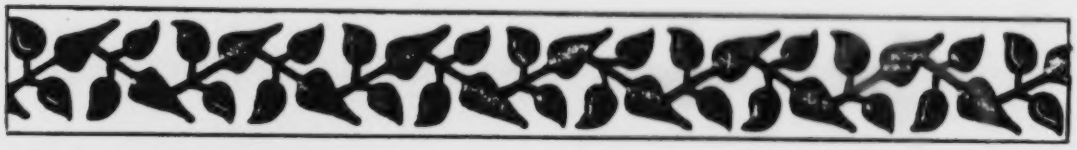
The main purposes of Education are ...

The main things which should, then, be studied in school are ...

A teacher's tasks are to ...

A good teacher can be identified by certain characteristics. These are ...

A student's job should be to ...



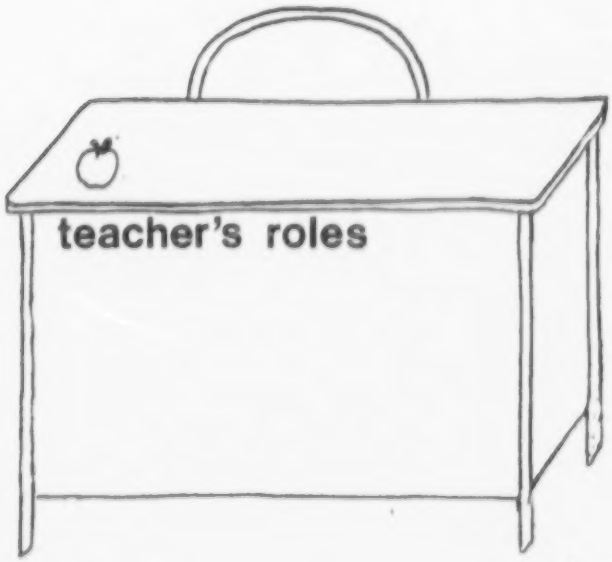
STEP 2 COMPARING NOTES

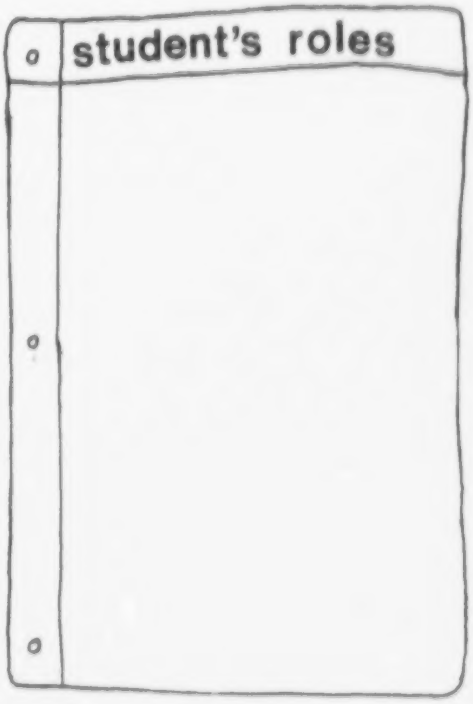
Compare your answers to those of 3-4 other students. Summarize the responses of everyone on charts like those on the following page:

STEP 2

Aa	Bb	Cc	Dd	Ee	Ff	Gg	Hh	Ii	Jj

purposes of school	what should be taught





You may wish to make a distinction in your lists between the way things <u>are</u> in your experience as opposed to the way they claim to be or should be. Put an asterisk next to those items which are the ideal but not the real.

It might also be valuable to ask WHY these don't exist in reality?

STEP 3 A SOUTH ASIAN PERSPECTIVE ON EDUCATION

What you have just begun to develop is the roots of a <u>philosophy</u> of education (the Why, Who, What and Hows of Education). There have been many famous philosophers of education (John Dewey, Alfred North Whitehead, John Henry Newman) who have influenced American education. If you read their philosophies, you might recognize some ideas which are reflected in your own thoughts and experiences of schooling.

When we investigate the philosophies and practice of schools in other countries and world regions we find that they are sometimes rooted in perspectives very different from our own. Read the following excerpt from the writings of one of India's most distinguished Gandhian figures, Vinoba Bhave.

As you read, make a <u>new</u> chart which shows this South Asian perspective on:

1) the <u>Purposes</u> of schooling,

2) the <u>Roles</u> of a teacher,

3) the ideal <u>Relationship</u> between a teacher and student and the <u>Life</u> of a student, and

4) <u>What</u> should be taught to young people.

When you finish, compare your earlier responses with those you find in this article. In particular, note:

- WHAT IDEAS ARE NEW TO YOU?
- HOW DOES CULTURAL PERSPECTIVE INFLUENCE BELIEFS ABOUT EDUCATION?
- WHAT TRADITIONAL WRITINGS ARE MENTIONED WHICH ARE AT THE ROOT OF SOME OF THE IDEAS PRESENTED HERE? DO SOME RESEARCH ON THE VEDAS AND THE UPANISHADS.
- HOW WOULD YOUR OWN EDUCATION BE DIFFERENT IF SOME OF THE IDEAS LISTED BELOW WERE EVIDENT IN IT? FOR EXAMPLE, CONSIDER THE IMPACT OF ANY ONE OF THE STATEMENTS IF THEY WERE BELIEVED BY YOUR TEACHERS, SCHOOL BOARD, PARENTS AND/OR YOU.

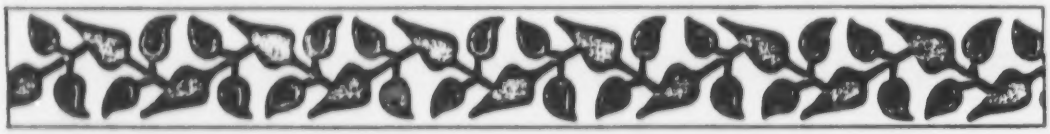
"It is a basic need of humanity to be in touch with the earth."

"We can learn, we can help others to learn, but we cannot teach."

"The first rule of intelligence ought to be to avoid...burying one's eyes in books."

"Each region is different, and plans for education must take account of those differences."

"There is no knowledge without action and no action without knowledge....The separation of learning from labor results...in social injustice."



EDUCATION or MANIPULATION

Teaching must take place in the context of real life. Set the children to work in the fields, and when a problem arises there give them whatever knowledge of cosmogony, or physics, or any other science, is needed to solve it. Set them to cook a meal, and as need arises teach them chemistry. In one word, let them live. The children should have someone with them, but that someone should not belong to a special category called teacher, he (she) should be a man (woman) living an ordinary life in the practical world. The man who is to guide children should conduct his life intelligently and be capable of explaining the processes of life and work to the children as opportunity arises. It is not education to fill students' heads with information, but to arouse their thirst for knowledge. Teacher and pupil both learn by their contact with each other. Both are students. True education is that which is experienced, tasted and digested. What can be counted and recorded is not education. Education cannot be doled out; it cannot be weighed and measured.

In the Upanishads, the praises of ignorance are sung side by side with the praises of knowledge. Man needs not only knowledge but ignorance too. Knowledge alone, or ignorance alone, leads him into darkness. But the union of fitting knowledge with fitting ignorance is the nectar of eternity. The world is so filled with the matter of knowledge that men would go mad if they were to attempt to cram all of it into their heads. The ability to forget is just as necessary to us as the ability to remember.

SELF RELIANCE

Education must be of such a quality that it will train students in intellectual self-reliance and make them independent thinkers. If this were to become the chief aim of learning, the whole process of learning would be transformed. Life-knowledge can only be had from life. The task of the school is to awaken in the pupils the power to learn from life.

The purpose of learning is freedom. Freedom implies not only independence of one's own moods and impulses. The man who is a slave to his senses and cannot keep his impulses under control is neither free nor self-sufficient. The question "What shall we teach our students?" is raised in the Upanishads, and the answer given is that we should teach them "the Veda of Vedas." That is to say, the power to study the Vedas, and everything else for themselves. We have to put into their hands the key to knowledge.

On the completion of his education a student ought to have confidence in his own powers. This is what matters, not a supply of miscellaneous information and a degree.

The goal of education must be freedom from fear. In the Upanishads, when the guru is teaching his disciples he says to them: "O my students, whatever good conduct you find in me, that follow; whatever you do not find to be good, that do not follow." That is to say, the guru gives his students freedom. He tells them to use their own judgement in deciding what is right and what is wrong. They are not to think that whatever their guru says is wholly right.

It is certainly true that the guru is endeavoring to live by the truth, otherwise his every action will be in harmony with truth. And so he tells his students to be alert, to use their intelligence and examine his conduct, and to disregard whatever seems to them wrong. And by this means he enables his students to grow in fearlessness.

Fearlessness means that we should neither fear anything, nor inflict fear on others. Both these things are parts of fearlessness. A tiger cannot be called fearless; it may not be afraid of any other animal, but it is afraid of a gun, and it also inspires fear in other creatures. True fearlessness neither enslaves another, nor does it slavishly submit to another.

The only sufficient basis for such fearlessness is the knowledge of the self. This self-knowledge is the foundation of education.

NO KNOWLEDGE WITHOUT ACTION

The fountainhead of all the world's conflicts is that knowledge has been separated from action. There is no knowledge without action and no action without knowledge. The two are one, this is not a question of technique, but is a fundamental principle of Basic Education. People ask - if children have to work for two or three hours every day, how are they to learn anything? It seems to me an extraordinary question. What we should really be asking is how they are ever going to learn anything if they spend three or four hours a day poring over books. It is amazing to think what three or four hours of reading really means. In three hours a boy might read sixty or seventy pages of a book but does he really learn anything? The muscles of his eyes no doubt get some exercise. We never seem to have any doubt that by reading he is obtaining knowledge, and that reading is in fact the direct road to knowledge. It is nothing of the sort; on the contrary, book-learning is like a curtain that shuts us off from the real world...

The separation of learning from labor results also in social injustice. Some people do nothing but study and others nothing but hard labor, and as a result society is split in two. Those who earn their bread by manual labor form one social class and those who do only intellectual work form another. In India, manual laborers are paid one rupee a day, intellectual workers are paid twenty-five or thirty rupees. A very great injustice has been done by rating the value of manual and intellectual work so diffferently. And it is the abolition of such injustice that must be the goal of our education.

The gift of education is not a matter for pride, in fact an essential condition for being able to receive it is that we should grow in humanity. In our ancient books vidya (education) is equated with vipaya (humility); vinaya, in Sanskrit, is a synonym for education, and a student who had completed his studies was called vinit - perfected in humility. This humility is the fruit of true education. The teacher must be ready at all times to serve his students in humility; the students must learn humbly from the teacher. Teacher and student must each regard the other as a fellow worker; in former times they united in the ancient prayer of the schools - "May the study of both of us be filled with vigor." The teacher does not consider himself to be "teaching," but to be studying. The prayer asserts that both live together and both study together. They both understand that the teacher finds his own true good in helping the student, and the student in helping the teacher.

Wherever two people live together in this kind of comradeship giving and receiving mutual help, there real education is in progress. The place of books is, therefore, secondary. This idea troubles many people, who think that if the place assigned to books is reduced the students will be deprived of the most valuable tools of knowledge. Books do have a place as tools of knowledge, but it is a very minor place. The major need is for teacher and student to become work-partners and this can happen only when the distinction between the teacher "teaching" and the student "learning" can be overcome.

Education is like the water in a river - what is here today is not what was here yesterday, and what is here today will not be here tomorrow. The river goes on flowing but its water is never the same. In the same way education should go on changing continually, with the experience of every passing day.

Each region is different, and plans for education must take account of those differences. Education will take one form in a town on a river bank, another in a town on a hill, another in a town near a forest. It must vary with the circumstances. The same fixed mold, the same set of textbooks, will not be equally suitable everywhere. When there is just one textbook for the whole State no attention can be paid to these local features and variations; in consequence the student's interest is not awakened, and the special needs of the individual town are not met. Teaching ought to fit the situation. We eat today to satisfy today's hunger; we do not eat for ten days ahead. Similarly the student should be given the knowledge that is needed to satisfy the demands of his life today.

Human lives are like trees, which cannot live if they are cut off from the soil which nourishes them. Therefore, everyone must have the opportunity to tend the soil, but at the same time the business of agriculture must be done so efficiently that the smallest possible number of people are tied entirely to the land. These two principles may seem to be mutually contradictory, but they are both parts of Basic Education. It is a basic need of humanity to be in touch with the earth, and any nation or civilization which is cut off from it slowly but surely loses its vigor and degenerates.

If a man's house is full of medicine bottles, we infer that the man is probably ill. But if his house is full of books, we conclude that he is intelligent. Surely that is not right? The first rule of health is to take medicine only when it is absolutely necessary. By the same token, the first rule of intelligence ought to be to avoid, so far as possible, burying one's eyes in books. We consider medicine bottles to be the sign of a sick body; we ought to consider books, whether secular or religious, as the sign of a sick mind!

STUDENT TEACHER COMRADESHIP

An interesting light is cast on the Indian attitude to education by the fact that in all the fourteen languages of India there is no root word corresponding to English "teach." We can learn, we can help others to learn, but we cannot "teach." The use of the two distinct words, "teach" and "learn," suggests that these two processes may be thought of as independent of one another. But that is merely the professional vanity of the teacher, and we shall not understand the nature of education unless we rid ourselves of that vanity. Our first task is to realize that an "uneducated" human being is nowhere to be found. But today, all too often, an ordinary schoolboy treats a first-class carpenter as if he were an ignorant boor. The carpenter may be a man of maturity and experience, a wise and skilled workman, who is of real service to his community. But simply because he cannot read and write, the "educated" boy treats him as an inferior.

A young man said that he wished to do some good work for society. "Tell me," I said, "what kind of work do you feel you could do well?" "Only teaching, I think," replied the young man, "I can't do anything else, I can only teach, but I am interested in it and I feel sure I shall be able to do it well." "Yes, yes, I do not doubt that, but what are you going to teach? Spinning? Carding? Weaving? Could you teach any of these?" "No, I can't teach these," "Then tailoring? or dyeing? or carpentry?" "No, I know nothing about them." "Perhaps you could teach cooking, grinding and other household skills?" "No, I have never done any work like that. I can only teach...." "My dear friend, you answer 'No' to every question, and yet you keep saying you can only teach. What do you mean? Can you teach gardening?" The would-be teacher said, rather angrily, "Why do you ask all this? I told you at the beginning, I can do nothing else. I can teach literature." "Good! Good! I'm beginning to understand now. You mean you can teach people to write books like Tagore and Shakespeare?" This made the young man so angry that he began to splutter.

"Take it easy," I laughed. "Can you teach patience?" That was too much. "I know what you mean," I said, "You can teach reading, writing, history and geography. Well, they are not entirely useless, there are times in life when they are needed.

But they are not basic to life. Would you be willing to learn weaving?" "I don't want to learn anything new now. Besides I couldn't learn to weave, I have never before done any kind of handwork." "In that case it might of course take you longer to learn, but why should you be unable to learn it?" "I don't think I could ever learn it. But even supposing I could, it would mean a lot of hard work and a great deal of trouble. So please understand that I could not undertake it."

This conversation is quite enough to enable us to understand the psychology and characteristics of far too many of our "teachers." To be "only a teacher" means to be: completely ignorant of any kind of practical skill which might be useful in real life; incapable of learning anything new and indifferent towards any kind of craftsmanship; conceited; and buried in books.

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It is important to make our own lives a pattern of what the life of society ought to be. If a man can really fulfill his own life, the radiance of education will stream out of itself upon everyone around him, and the atmosphere of the whole neighborhood will feel its influence. A teacher like this is a school in himself, and to live with him is real education.

The teacher in the school should be the inspiration of the whole town, and the school should be the center of service. If the community needs medicine, it should be supplied through the school. If the streets need cleaning, the school should initiate the work. The people should turn to the teacher to help them settle disputes. The school should make plans for the observance of festivals. In this way the school should become the center of the community; it should develop whatever is of value and introduce the things that are lacking.

There is nothing more tragic than that knowledge should be paid for in money. A man who possesses knowledge hungers and thirsts to pass it on to others and see them enjoy it. The child at the breast finds satisfaction, but the mother too takes pleasure in giving suck. What would become of the world if mothers began demanding fees for feeding their babies?

If you ask someone what he is drinking he will answer "tea." There is sugar in it, but he never mentions the sugar, he never says he is drinking "tea-and sugar." The sweetness of the sugar permeates the tea, but the man drinks and says nothing about it. Education must be like the sugar, doing its work in secret. The best education is similarly invisible. The more it is seen, the more imperfect it is!

STEP 4 NOW FOR NEPAL

Education in Nepal is at a critical juncture. Many steps have been taken by the government in the last 25 years to implement a program of education for Nepali citizens which would help the country develop. The number of schools, for example, has grown on many levels. In 1951 there were 321 primary and 11 secondary schools. As of 1979 there were 9,404 primary (1-3), 2,639 lower secondary (4-7) and 593 upper secondary (8-10) schools throughout the nation. (Source: Ministry of Education)

Having studied some of the characteristics of Nepal, you can probably guess what some of the major problems concerning education might be: Tradition vs. Change particularly in rural communities, Variety of Languages and distinctly different cultural groups, broadly different and unequal in terms of occupational education, and influence of outside the country.

Using your knowledge of the people of Nepal, the geographic and cultural structures of the land, and the brief introduction to an Asian, albeit Indian, perspective on learning, try to devise what might be a constructive plan for education for the country for the next ten years. You will need to work within a group of five to seven people. Your group constitutes an Education Planning Committee for the government of Nepal. Each of you represents a certain sector of society. Chose a heritage to represent. Use the people section of this book to clarify who you are.

- Gurung
- Sherpa
- Magar
- Newar
- Tharus
- Tamang

Questions which you need to resolve include the following. Together discuss each of them and write a brief policy statement and plan of action for ten years which addresses each of these items:

- WHO

  Should one kind of education be compulsory for all? To what age?

  Should the national program of education include any programs for adults?

- WHAT

  What (if any) courses of study should be prescribed for all people of the nation?

  Should education be primarily technical and vocational or general?

  Should curricula of different regions be different? If so, who should determine what those programs should be?

  What language(s) should be taught?

- HOT

  Should there be one language of instruction to unite the country?

  How should education be funded? To what extent should/could local communities take responsibility for supporting their schools?

In order to give you additional background for this task, the following excerpts are presented from "The Role of Education in the Development of Nepal," by Molly Teas, a paper written for a Graduate Program at the Univeristy of Wisconsin in 1982.

A formal education system was begun in 1950 with the goals of promoting national unity, social justice and economic development.

Diversity in population...characterizes Nepal. The population of 12 million is divided and sub-divided by many different languages, societies of people, castes and cultural habits. These different groups of people share a history of strong traditions, isolation, non-integration (with one another) and autonomy (from one another).

Education has always been an important part of life in Nepal, taking many forms. There were many Buddhist monasteries which trained children from a young age in the Buddhist tradition....Within the family context, education was a part of daily life. Daughters learned housekeeping and other skills from their mothers while sons learned the trade of their fathers.

Schools promote national unity and citizenship through a variety of ways in the NESP (National Education System Plan) (1971) - including instruction in Nepali; a uniform curriculum and national standards for texts, allegiance to the Crown and Panchayet system....These plans are clearly documented in a current report: "The NESP will aim at the following: to consolidate further and strengthen faith in and loyalty to the crown and the country by harmonizing different economic and social interests; by integrating multilingual traditions into one all-embracing nation; by further encouraging economic and social mobility and by transforming the geo-political entity of Nepal into a positive emotional integration." (National Planning Commission, 1971)

There is now one primary school (1-3) within walking distance of every village, and between 1970 and 1979 there was an increase of 2,148 primary schools and 2,167 lower (4-7) and upper (8-10) secondary schools as well as the establishment of thirty college campuses.

Traditionally, education plans favored the Kathmandu valley and a few other areas to the virtual exclusion of the hill areas where most of the population lives.

The opening of college campuses in various district centers has been the subject of much discussion among Nepali elite and hill people alike....People are questioning whether, indeed, college graduates are necessary in a country such as Nepal where there is a dearth of mid-level technicians.

An innovative program called the National Development Service (NDS)...was a program where students in campus degree programs were required to spend ten months in rural development work...."The program rapidly achieved a status of its own and was considered the most effective part of the NESP." (Stiller and Yadav, 1979)....Like many well-intentioned development plans, however, projects were implemented whether there was an expressed need by the villagers for them or not.

The resources allocated to education in Nepal are among the lowest in Asia and the percentage of government expenditure to the educational sector has actually decreased over the years. "Efforts to increase the achievement of national education goals such as national unity through raising of funds at local levels to support schools have not been very successful. Thus,...the financing of many schools has been left largely to local variations in effort and to differences in local wealth." (Reed and Reed, 1968)

Change has been slow but students across the country use the Nepali language while in school and sing the national anthem each morning.

Schools now have a curriculum with a distinctly vocational emphasis....In the future, 400 secondary schools are planned to have the Vocational Agricultural track and 100 secondary schools will have one of the other three tracks: Trade and Industry, Home Education and Secretarial Science and Sanskrit.

In a culture where education is considered a way out of manual labor types of work, hands-on vocational programs in subjects such as agriculture and sewing are usually not popular with either students or parents....The local damai (tailor) provides villagers with cheap and usually high quality tailoring and new agricultural methods learned in school are often inaccessable or difficult for a farmer who is steeped in tradition to accept.

Research...has proven formal and informal education in Nepal (especially after grade six) to be a positive factor in efficiency, willingness to try new things and productivity (agriculturally).

Some of the most important educational forces operating in Nepal are outside of the formal school system. Family, radio, libraries, adult literacy programs, extension services and Gurkha soldiers are all examples of non-formal education in Nepal.

Gurkha soldiers returning from the British and Indian Armies have been a highly significant non-formal educational influence in their home villages. Gurkha experience and potential as role models and 'modernizing' influence is being directly tapped in some districts. Ex-Gurkha soldiers are trained and paid in either agronomy, horticulture, animal husbandry or forestry methods and are then sent back to their home villages to set up demonstration areas which are periodically checked by program officers from the base farm....The method of working within the Nepali social system through the use of the highly respected Gurkhas makes integration of new ideas and practices more feasible, especially in the more tradition-bound hill areas.

The soldiers return from Malaysia, Hong Kong, Brunei, England, the Falklands and India with many new ideas and perspectives concerning their life in the village and that of the world around them.

The non-formal education of the people in the village...has also affected the formal education sector in a very specific way. Young Gurkhas usually go into the service at a young age and after three or four years traditionally return to the village to be married. Nowadays, soldiers are asking their parents for educated girls as brides and they often must search for and marry a girl from the district center, Kathmandu or Darjeeling. As a result,...more parents are sending their young daughters to school partly for this reason (i.e., they will be much more marriageable).

The objective of social justice has been stated in all five national development plans....Local, district and national elections for Panchayat seats as well as the increased access to education for people of all classes are viewed as strategies which can potentially lessen exploitation and restrictions of poorer and lower caste individuals.

90% of the population is still in the peasant class....There is a high degree of psychological dependence of peasants on landowners and people have few expectations concerning economic and social rights.

There is a large disparity between the number of educated boys and the number of educated girls in Nepal. Due to many factors, women have not had the opportunities that men have had to the universal right of education. Though the number of girls receiving formal schooling has risen sharply in the last thirty years, access to education is still very limited. Caste, family background, social status, degree of village isolation and economic standing all affect the chances of a Nepali girl's going to school.

A study carried out by U.S. AID found that one major reason cited for not sending girls to school is the lack of female teachers. According to the report, participation of females in school is slowly increasing, but participation would be accelerated if the government found ways to support and encourage more females to become teachers. In 1972, 22% of the primary school teachers were females. (AID Project Impact Evaluation Report #19, 1981)

If there is a loss of a family member to school each day in remote villages, some families feel that the government should <u>pay</u> to hire someone else to work for the family to replace that child's labor power.

There still remains a strong tendency throughout much of rural Nepal to keep girls at home for labor purposes and for training in marriage and child rearing responsibilities.

One example of a society directly impacted by formal schools is the Sherpa society in north western Nepal. Sir Edmond Hillary reportedly approached the topic of development in the Everest area by simply saying, "What these people need is an education." (Laird, p. 112) There were no studies or evaluations carried out to find out if the majority of people wanted schools or if so, why they wnted them. Did they want a vocationally oriented education, one geared to local needs or nothing at all? Reportedly, these questions were never asked. After several schools started operating, many young Sherpas spoke "Hillary School English" and soon, speaking English and being able to adapt to foreign tourists were economically reinforced tendencies throughout the Sherpa population. But the young men and women who go to the Hillary school do not go to the traditional Sherpa school, the monastic school. As a result of this and other factors the Sherpa monasteries are now in a state of decline. They

had been the only vehicle for the passing of Sherpa culture and mores in a written form from one generation to the next. What is the result of the loss of traditional education and its replacement with nationalized formal education? According to one Sherpa villager, it is a question of the future. "When we stay here, when we are not dead, it is good to read Nepalese. But when we die we must go to the the gods and read books in Tibetan, so it will be no good then. It will not matter how is our skin, but how is our mind. For this life the Hillary school is good, but for the next...." (Laird, p. 112)

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GURKHAS

mer′ce-nar′y (mûr′sĕ-ner′ĭ or, esp. Brit., -nĕr-ĭ), adj. [L. mercenarius, fr. merces wages, reward.] 1. Acting merely for reward; serving or done solely for pay; hireling; venal. 2. Hired for service in an army not of his own country. -n; pl. -ies (ĭz). A hireling; -now only a soldier hired into a foreign service.

Webster's New Collegiate Dictionary

Gurkha, or Gorkha, the ruling dynasty of Nepal since 1768. The term also applied to Nepalese soldiers who served in the British Indian army, and loosely to all soldiers of Nepalese descent. Most of the British Gurkha regiments were recruited from the Gurung, Magar, Tamang, Rai and Limbu tribes.

Encyclopedia Britannica: Micropedia IV

The skills and qualities of the professionals in the ordered application of force now assume a greater importance in the world than ever before. In the past the survival of a nation state often depended on them. The survival of mankind may depend upon them in the future.

J. W. Hackett
Introduction in The Profession of Arms

Mercenaries, sometimes called "soldiers of fortune," are men who are paid for their professional military services. They are individuals from one country who fight for another government. They have been active in history for centuries. In fact, their presence was commonplace up until the 17th century when the practice of establishing standing and enlisted armies became popular.

Mercenaries have lent their arms, skills and in many cases their lives to fighting religious, territorial and political battles. At the conclusion of the Hundred Years' War (1337-1453) they overran Europe, unable to find work, because they knew no other skill as well as fighting. There have been many accounts of mercenaries turning on their employers. However, much of this mutinous behavior reflects the employer's unwillingness or inability to pay them fair wages for their services.

There are not nearly as many mercenaries today as there had been up until the 18th century. However, there are still professional "soldiers of fortune" who respond to various governments' practices of hiring them. Many today consider the Gurkhas of Nepal as the sole surviving group of mercenaries.

The Gurkhas and Nepal have almost been thought of as synonymous terms for over 200 years. The first Gurkha troops, under the leadership of Prithvi Narayan Shah, moved into the Kathmandu Valley in 1768. Made up of Gurung, Magar and Thakuri's, these men fought against the British in the Anglo-Nepal War of 1814-16. It was in this war that the British were struck with the bravery of the Gurkhas and began to recruit them into the British East India Company's Indian unit. By 1886 when the British formalized their recruitment of the Gurkhas there were already eight Gurkha Rifle units in India.

Up until World War I the Gurkhas fought throughout the continent of Asia from Malaysia to Afghanistan. World War I saw over 114,000 Gurkhas in Europe and the Middle East. Over 200,000 other Gurkhas were enlisted in the Indian army. During World War II 45 battalions fought from Tunisia to Italy, Iraq to Cyprus, and Burma to Indonesia.

As the tale is told today, the British were seeking volunteers in a Gurkha regiment for a risky 1,000 foot airdrop behind enemy lines. About half of the troops stepped forward. The regiment leader proceeded to explain the troops' role in the drop, when a surprised voice queried: "Oh, you mean we can use parachutes?" Every remaining Gurkha promptly volunteered.

"Bravest of the Brave"
Insight Guides: Nepal

Typically, a young man 17-18 years of age may leave his home in a village to join up at a recruiting depot in Nepal. If he passes rigorous health exams, he may be sent off for training to Hong Kong for nearly a year. Treated as a hero in his home village, a Gurkha often makes a career of this military life and, not incidentally, brings home a substantial salary, by comparison with other jobs in Nepal.

Today Gurkhas might be found in Hong Kong, Singapore, Brunei and Belize in Central America. Not many people realized that they played a crucial role in the British confrontation with Argentina in the Falklands (Malvinas). Their fame is so widespread and their skills so feared, it is said that the Argentines fled when the Gurkhas moved in on them.

The article that follows, "Knife-Fighters of Nepal," details the Gurkhas' involvement in the battles of the Falklands (Malvinas). Read through the article carefully and consider the following:

1. Should the Gurkhas continue to enlist in the British Army unit named for their services?

2. In your estimation is the amount of pay the Gurkhas receive equal to the services they perform?

3. Do the services (e.g. medical, dental, retirement) the British provide to the Gurkhas adequately compensate for their employment?

4. Is the Gurkha enlistment time of 15 years fair?

5. Should the U.S. government allow the Gurkhas (i.e., British mercenaries) or any other foreign military group to perform military exercises on U.S. soil?

6. What are your general feelings about the article? On a separate sheet make a list of facts regarding the Gurkhas presented in this article. Make another list of opinionated statements about the Gurkhas as presented in the article. How do you respond to each of these lists?

The elite Gurkhas deserve a second look.

KNIFE-FIGHTERS OF NEPAL

By Marlowe Churchill

The Brits love them, but they scared the Argies into surrender.

TACOMA, Wash.—It's still frustrating for these men to think back a year ago of the preparations, the long, rolling ride aboard the *Queen Elizabeth II*, and he classic beach landing on the Falklands, only to have the enemy "disappear" and surrender.

The Argentines had mounted a vicious propaganda campaign against "these little men," who had come to help the British recapture the disputed Falklands, but when it came to a face-to-face confrontation with the famed Gurkhas of Nepal—the British Army's fiercest and most loyal friend—the Argentines were no where to be found.

Some of the events of the Falklands were recounted when the 7th Duke of Edinburgh's Own Gurkha Rifles came for a month of training here with the U.S. Army's 9th Division and the 2nd Battalion of the 75th Infantry (Rangers) at Fort Lewis.

It was the first time the Gurkhas had trained in America, and they came with little hype or advance publicity. They came last February prepared for some long-awaited live-fire exercises, and some war games with the crack Ranger unit.

They were not prepared for the warm welcome Americans extended. Had they been more prepared, the Gurkhas would have brought more than 200 of their hand-made curved kukri knives which they sold for $20 each almost after the first day they opened a small shop at their headquarters. Proceeds from the sale of the knives, plus assorted T-shirts and sweatsuits with the Gurkha emblem of crossed kukris, went for purchasing athletic supplies for the unit.

The exercise for the Gurkhas who have fought side-by-side with the British Army for nearly 200 years, gaining a reputation as some of the world's best fighters, had been in the planning stages for more than a year. Fort Lewis affords more than 50,000 wooded acres for training in terrain similar to that in Europe. The numerous firing ranges are much more expansive than those available in England, and the Yakima Army Firing Ranger, just east of the rugged Cascades Mountains, presents another 50,000 acres perfect for desert warfare.

So it was with a bit more excitement that the Gurkhas briskly stepped off their Royal Air Force VC-10s one drizzly day at nearby McChord Air Force Base, piped into action by the strains of a sole Gurkha bagpiper, who doubles as a machinegunner when he is not playing in the all-Gurkha pipe and drum band.

"These little chaps just love to shoot," one British officer offered while seeing the Gurkhas file off the last VC-10 and march to awaiting buses for the drive to their barracks.

So much does the average Gurkha soldier love to shoot that after the Argentines surrendered, the Gurkhas set up a practice firing range and commenced an impromptu target practice exercise on the outskirts of Stanley in the Falklands.

This incident is significant because it exemplifies the intense dedication the average Gurkha devotes to his job, which pays on a monthly basis no more than the average American spends on cigarettes and beer.

British Army Lt. Col. David Dunn,

Young Gurkha trooper "blacked out" for combat.

Half-squad of Gurkhas, armed with British FN SLR's. They like the added killing power and are plenty strong enough to carry the extra weight.

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who accompanied the Gurkhas to the Falklands and Fort Lewis as an information officer, said he marveled at the sight of Gurkhas aboard the *Queen Elizabeth II* scrambling to prepare for the invasion.

"We had put the little chaps," he recounted, "on the upper decks because we knew they would get seasick. You know all those ship board drills? Well, the Gurkhas to the man could be seen conducting their own drills. In case of an attack, you must know your way to your lifeboat stations. Every Gurkha could be seen every day walking with his eyes tightly shut from his cabin to his lifeboat station. Then, as we got closer to the Falklands, they could be seen on their hands and knees, crawling to their stations. Sometimes you bloody well couldn't walk without stumbling over the little chaps with their eyes tightly shut or blindfolded."

Argentine Stronghold

When they landed on the beaches and began working toward the Argentine stronghold of Stanley, the Gurkhas were disappointed that they did not find more resistance.

"Only a few kukris were drawn," recalled bushy-browed battalion commander Lt. Col. David B. Morgan, who carries a beautiful swagger stick his great-grandfather carried in the Boer War.

The battalion suffered only 12 wounded in limited skirmishes, but lost one soldier who was killed after the Argentines surrendered when he was dismantling a hidden bomb in a trench.

"The people of Darwin insisted that he be buried in their graveyard because if it weren't for him, one of their own would have been killed," said Col. Dunn.

Col. Morgan, whose rich British accent makes him instantly likeable to Americans who seem disappointed the Revolutionary War went as well as it did, said the Argentines apparently mistook the Gurkhas for another British paratrooper unit and fled into the soggy, wind-swept hills as

"These little chaps just love to shoot."

the British forces advanced in a two-pronged front.

Nevertheless, the Falklands will go down in British history as a distinct honor for the Gurkhas who have fought in every war over the past 168 years. Indeed, individual Gurkhas have won 13 Victoria Crosses, akin to our Medal of Honor. They get quite "intense" during combat, another veteran recounted. The deadly foot-long kukri can be wielded with such ferocious strength that it can take off the head or arm of a foe with a single swipe.

Gurkha in "full battle dress" with Sten.

That kukri, used back in Nepal for cutting firewood and skinning animals, is a distinct symbol of the Gurkha's fighting ability.

This intense dedication and rigid discipline perfectly fits the British mold. In fact, the British Army in 1816 was so impressed with the fighting capability of the Gurkhas when the East Indian Company was exerting its control over the region that they enlisted the Gurkhas' support. "They gave us a pretty good match," another British officer added with a chuckle.

Whenever an officer approaches a Gurkha soldier, one can see in the Gurkha's eyes the respect and the stiffening in preparation for a smart salute. Their camouflage uniforms are crisp and neat—nothing out of place. They know that one slip up, one disobeyed order, one barroom brawl, one botched order, could mean a quick airplane ride back to Nepal. And that would be disgraceful not only to the soldier himself, but to his family and clan.

But who are the Gurkhas and how did they come to be a part of the British Army?

Bleak Lifestyle

The land of Nepal is unlike any other nation in the world with its snowy and lofty peaks crowding around Mount Everest's 29,028-foot summit like so many jagged shark's teeth. The Himalayas afford a bleak lifestyle for the assorted tribes who scratch out an agrarian existence in the numerous valleys. The tribes often must travel miles from their villages, stuck on the side of steep hills or tucked in deep valleys, for firewood and drinking water.

The Nepalese are very family oriented with every person assigned a task to aid the family's meager existence. Formal schooling is unheard of. Orphaned children are pressed into duty as servants. Nothing is wasted. The Nepali society is still a caste system, a throw-back to the 16th century, rigidly separating priests, warriors, peasants and traders—and then, the menial outcasts. The Gurkhas, whose fighting skills are legendary, surprisingly come from the peasant caste and not the warriors.

Since the Gurkha tie was established with Britain in 1816, British soldiers have recruited Gurkhas from four main clans—the Garungs and Magars from the west, the Limbus and Rais from the east. Hence, the 7,000 Gurkhas in the three regiments all have one of four identical last names. The British have given each Gurkha a number similar to the British Welsh Guards, and respectively call them "Saheb" when beckoning them.

The British have long had a tripartite treaty with the nations of Nepal and India to recruit Gurkhas for the some 700 annual vacancies for the three units stationed in England, Brunei and Hong Kong. But filling those openings is extremely difficult with more than 2,000 Gurkhas being selected for training at the British post in

Colonel Morgan carries the swagger stick his great-grandfather carried in the Boer War.

Hong Kong, and only a third finally being tapped to wear the coveted green beret.

The 17-year-old Gurkha recruits do not hesitate to sign up with the British. But wages are kept the same (about $25 monthly upon recruitment and about $500 monthly for a sergeant) with the Nepal and Indian armies to not unfairly siphon off the lion's share of available recruits. The regiment's best recruiters are the Gurkhas themselves who come home on leave or retire after 30 to 40 years of service and recruit their sons or nephews or cousins' sons.

Taking a raw recruit and transforming him into one of the world's best fighters has to be a testament to English resolve. Many need medical or dental attention before they qualify.

And many have never seen electricity or running water before.

There's a story of one Gurkha newly recruited out of the hills who on his first day of training in Hong Kong was seen frantically flicking the light switch on and off in his room. "He was trying to beat the light," one officer recalled.

Much of the first portion of the training is devoted to learning to read and write English. If Gurkhas cannot learn English, they are sent back home—considered shameful to their countrymen. Thus, there is an intense commitment to learn the

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tasks.

The physical training is much easier for these men, whose average height is about 5-foot-2. The years of rugged existence and resourcefulness in the high-altitude home of the Gurkhas pay off for the British who have found the Gurkhas to be resilient and able to hike and carry heavy loads for astonishing distances. You won't hear complaints among the ranks, either.

But the British have learned to be patient when teaching their Gurkha recruits such things as driving vehicles, which it is said, would bring tears of frustration to the queen mother.

An Eye for Marksmanship

However, the Gurkhas excell at shooting. "They have an eye for marksmanship," one young captain explained. Although the Gurkhas do not carry weapons except to do a little hunting in their homeland, they are natural infantrymen who take to their automatic weapons and machine guns like a baby does to milk.

After these nine months of intense training in Hong Kong, the new Gurkha soldier is sent to his unit—usually among close friends or relatives who continue the training process in the barracks or in the field.

In the battalion which visited Fort Lewis are about 50 officers, some 20 of whom are British—all under command of batallion commander Col. Morgan. The 650-member battalion, which spent four months in the Falklands, is a coveted assignment for young British officers like Capt. John Palmer, commander of Charlie Company.

Just as young Nepalese peasants are anxious to become Gurkhas, so are young British military academy students at Sandhurst, England's equivalent to West Point. Within the past few years, several native Gurkhas have been sent to Sandhurst for education—a real hallmark for the regiment. The Gurkha is the British Army's elite unit—it's a post guaranteed to lead the bright young officer into the forefront of any skirmish.

And British treat the Gurkha unit just like any other British regiment in which an officer or enlisted man serves his entire career in the same unit. British officers must learn the language—Gurkhali or Nepali—of their men before they can join the regiment.

They get quite "intense" during combat.

One distinction among the Gurkhas is that the British crown has never sent the unit to fight in Northern Ireland. It is feared that that Gurkhas may be subjected to intense racial harassment should they be ordered to patrol the streets of Belfast.

Another consideration is the sensitive issue of the Gurkhas being British mercenaries. This question was resolved in a United Nations agreement in which the tripartite treaty was recognized. But this continues to be a sensitive issue with the British despite the Gurkhas swearing their allegiance to the crown just as any other British soldier does.

Despite this close relationship between the British and the Gurkhas, language does present problems. Gurkhali is a limited language in which there are no words for modern terms and nearly 70 words for rice, for instance. One can overhear a conversation among Gurkhas and get an instant flavor of what they are talking about when "Rainier beer" or "American Jeep" or "machine gun" suddenly crops up.

A typical Gurkha soldier, however, is extremely conscious about saving his pay. Although they may be away from their home villages —except for annual leave — for many years, they prepare for their eventual retirement by building a financial nest egg to purchase land when they return. Land equates wealth in their homeland. In fact, each battalion has an officer who channels all soldiers' savings into lucrative investments.

With this objective in mind, Gurkha soldiers take great —and potentially violent —offense when they find out they have been cheated. Veteran Gurkhas and British officers usually accompany the younger soldiers when they go out on the town to make sure they don't find themselves suddenly indebted to a loanshark or ambitious tavern owner.

A Love for Beer

Their love of beer is legendary. And so is their ability to remain relatively sober.

However, Gurkhas are extremely diet conscious and cannot understand Americans who have a penchant for snacking between meals. After all, they say, if you're not hungry, why eat?

This fact came up when the highly honored Gurkha bagpipe and drum corps was invited to participate in a Tacoma gathering of Scottish pipe bands.

Snacks provided by enthusiastic Tacomans went untouched, but complimentary glasses of beer were consumed in great volume by the ever-smiling Gurkhas, who seemed astonished at the affection of a number of pretty women who asked them to dance. Their shyness and great respect for women make them great company for women, but few marry until they have gained seniority in the ranks.

The innate politeness and deference exemplified by the Gurkhas is even seen in the field during their month-long exercise at Fort Lewis.

With the patience of a father teaching his sons, Karnabahabon Rai instructed his four-man squad in the rudiments of modern warfare. Following the Falklands, the battalion had a sudden influx of new recruits to fill vacancies left by retirements.

For Warrant Officer 1st Class Rai, the young Gurkha riflemen had much to learn as they practiced live-fire exercises. Rai believes it takes "about five years" for a Gurkha to become a valued member of the battalion. Their first enlistment hitch is for 15 years, but if they don't advance in promotion after the first five, it's back to the hills.

Gurkha NCOs and officers greatly impressed U.S. Army officers who joined them in exercises and hosted them in after-hour get-togethers. Both the Gurkha and the elite black-bereted Rangers, who have similar yet distinctly different missions, were anxious for joint night missions. •

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THE *KUKRI*

By Captain D.L. "Pappy" Hicks

The first *kukri* I held in my hand was one brought home by a World War II trooper. I was just a teen-ager, but I knew that in my hand was one of the best war knives ever perfected. With its 12 inch blade, curved at the proper angle for maximum force to be applied on its blade at the striking point, and its weight of about one and one-half pounds, it was made for a warrior.

An old *kukri* hangs in an honored place on the wall of my "warroom." It was given to me in Vietnam by an Australian Army warrant officer. He had acquired the *kukri* in Hong Kong.

I had carried a number of knives to Vietnam. My four favorites are the Bowie, the Fairbarn-Sykes Commando knife, the M-3 Ranger knife, and the US Marine Fighting or "K-Bar" knife. I also lean toward the Finnish *puukko*, and not just because Little Margie is Finnish, either.

THE *KUKRI*

EAGLE's Pappy Hicks considers it the world's finest fighting knife.

Knife killing is one of my so-called perfections. My brothers and I learned about knives Indian style when we were boys. The art of knife killing had stuck with me and I had perfected it over the years. And, I said knife killing, not knife fighting. If a man comes at me with a knife, I want to stand off a few feet and pop him with my .45. If you cannot get out of it any other way, then you had better know some of the principles of knife fighting. Next, you had better have a damned good knife.

I had never been in a position to kill a man with a knife before I got that big *kukri*. And killing by knife as a member of this team was a probability, not a possibility. From the moment I hefted that knife, confidence flowed up my arm and into my brain. I could do anything with this knife, stab, slash, or chop, just point the sonofabitch out.

A man does not go out and start killing with any blade he happens to pick up. He must learn to handle it, to make it an extension of his arm. He must learn to sight in on his target with a knife just as he does with a rifle.

I spent hours learning how to swing this great weapon. My Rhade brothers kept cane stakes, the height of an average man, driven into our secret gathering place along side of the river. I swung, chopped, and stabbed with my *kukri* until I had calluses in the palm of my hand. Before I was through, I could slip up to a cane stake and hit it at neck level of a man every time. I could slip up behind one of my men, grab him and "play-cut" his jugular vein and carotid artery in one fluid motion.

When I was satisfied that I knew my knife, I used it to behead a goat in one blow. The goat was used by the *mieo* (medicine man and religious leader) to ask the Spirits to strengthen the knife's steel and keep its edge keen.

I call my *kukri* "The Great Silencer." One look at its threatening blade and the enemy would stay his argument. It silenced its first man when it took his head neatly off in one blow.•

"Knife Fighters of Nepal"; is reprinted from the October 1983 Eagle Magazine, by permission of Command Publications.

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EPILOGUE

Epilogue: To A Yeti

ABDOMINABLE SNOWMAN, also called BEARMAN, Tibetan YETI, a mythical monster supposed to inhabit the Himalayas at about the level of the snow line. No one has ever seen an Abominable Snowman alive or dead, but certain marks found in the snow have been attributed to it. Those not caused by lumps of snow or stones falling from higher regions and bouncing across the lower slopes have probably been produced by bears. At certain gaits bears place the hindfoot partly over the imprint of the forefoot, thus making a very large imprint that looks deceitfully like an enormous human footprint traveling in the opposite direction.

Encyclopedia Britannica:Micropedia I

No description of Nepal can be complete without a mention of the famous yeti - the abominable snowman. This mysterious, ape-like creature lives high in the remotest regions of the Himalayas and has been talked and written about, feared by hill people, searched for by westerners, "seen" by countless people - but never photographed. Footprints in the snow are the only trace the shy yeti likes to leave but these are often thought to be normal size human prints that have grown as the sun melted the snow around them. Similarly the yeti scalps in the Solu Khumbu region, in particular the one at the Pangboche monastery, have all turned out to be fakes. Despite the scientific reluctance to accept the yeti's existence everyone would like to believe in it.

Kathmandu and the Kingdom of Nepal, Prakash A. Raj

Expeditions have been mounted specifically to seek it (yeti) out, and a great deal has been written about it, but no firm evidence of its existence has been found to date. Does it really exist then? With more and more people taking to the hills every year all over Nepal, the sceptic will ask why no visitor has definitely seen it. Two things are worth remembering here, though. Any

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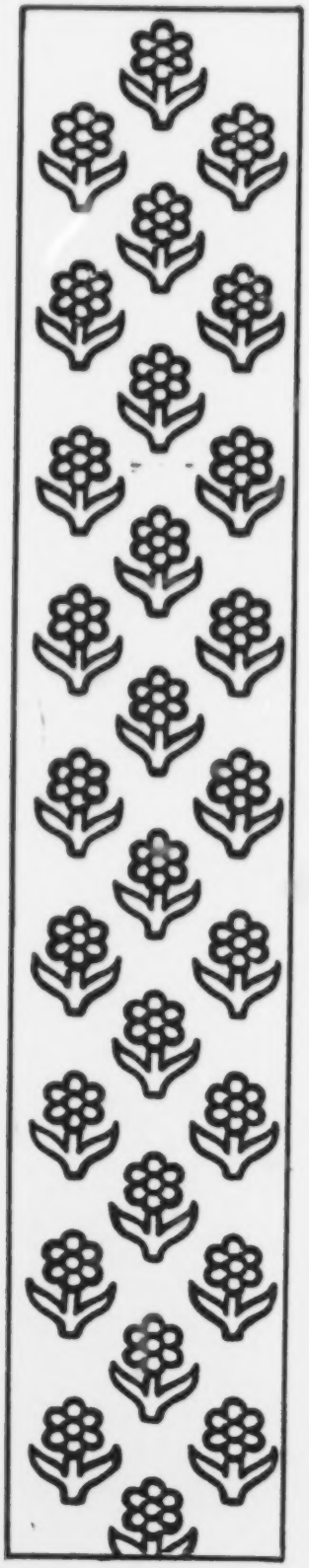
mammal that has no recognizable lair, lives in wild country and times its activities to avoid man, can easily escape detection. How many people have seen a wild otter, in Britain for instance? And secondly, it is important to remember that new mammals are still being discovered in the world. Close at hand, and particularly relevant, is the discovery by E. P. Gee of the Golden Langur in Assam in 1955.

There are reports that an ape/man-like creature, unknown to science of course, exists in Tibet, and is occasionally seen at waterholes. Its existence is accepted without question by the local people. It is possible, therefore, that the infrequency of recorded sightings in Nepal is due to the fact that the population is based in Tibet, and animals only occasionally stray across the Himalayas by chance, or perhaps under adverse conditions. If they lived at high altitudes on the Nepalese side, there would surely have been more than the handful of reports of unidentified footprints in the snow from some of the numerious high altitude mountaineering expeditions.

The controversy will never be settled until the Yeti has been shown to exist, so keep those binoculars and telephotos handy while travelling in the high Himalayas. You never know.

<u>The Himalayan Kingdoms: Nepal, Bhutan & Sikkim.</u> Bob Gibbons & Boo Ashford



ANSWER SHEETS

MOUNTAIN SECTION ANSWER AND RESOURCE PAGES

answer sheet

PEAK	WORLD AREA	HEIGHT (FEET)	HEIGHT (METERS)
Everest	Asia	29,002	8,842
Aconcagua	South America	22,834	6,962
McKinley	North America	20,320	6,195
Kilimanjaro	Africa	19,340	5,896
Elbrus	Europe	18,480	5,634
Vinson Massif	Antarctica	16,863	5,141
Wilhelm	Oceania	15,400	4,695

MAUNA KEA VS. EVEREST

1. Mauna Kea is in Hawaii. It is a total of 33,476 feet.
2. This makes it 4,448 feet higher than Everest.
3. Only 13,796 feet of its total is above sea level.

MOUNTAIN RANGE TRIVIA

1. Himalayas
2. Hindu Kush
3. Allegheny
4. Appalachians
5. Blue Mountains
6. Blue Ridge
7. Bonemian Forest
8. Admiralty Range
9. Andes
10. Balkans
11. Urals
12. Laurentian

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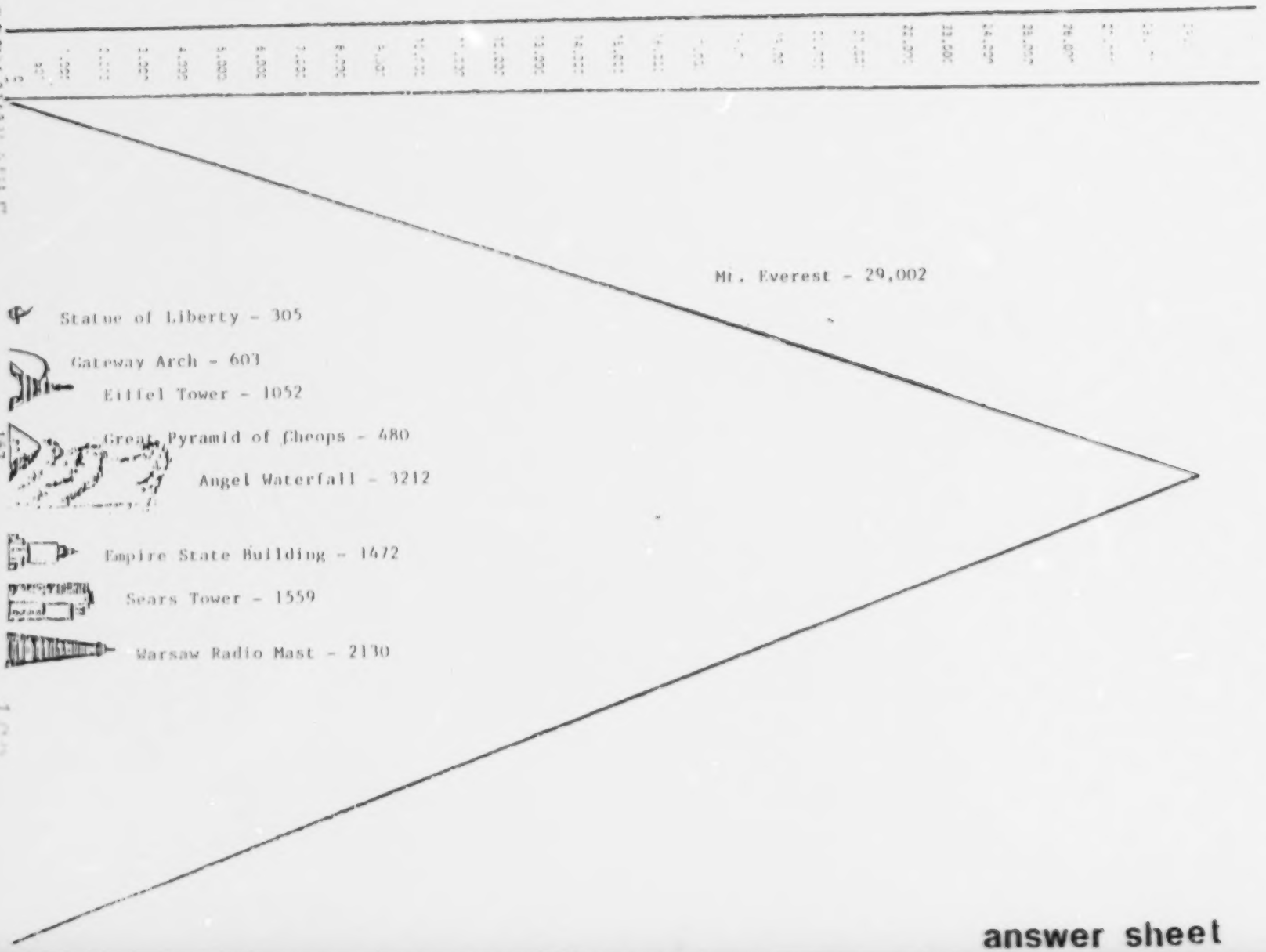
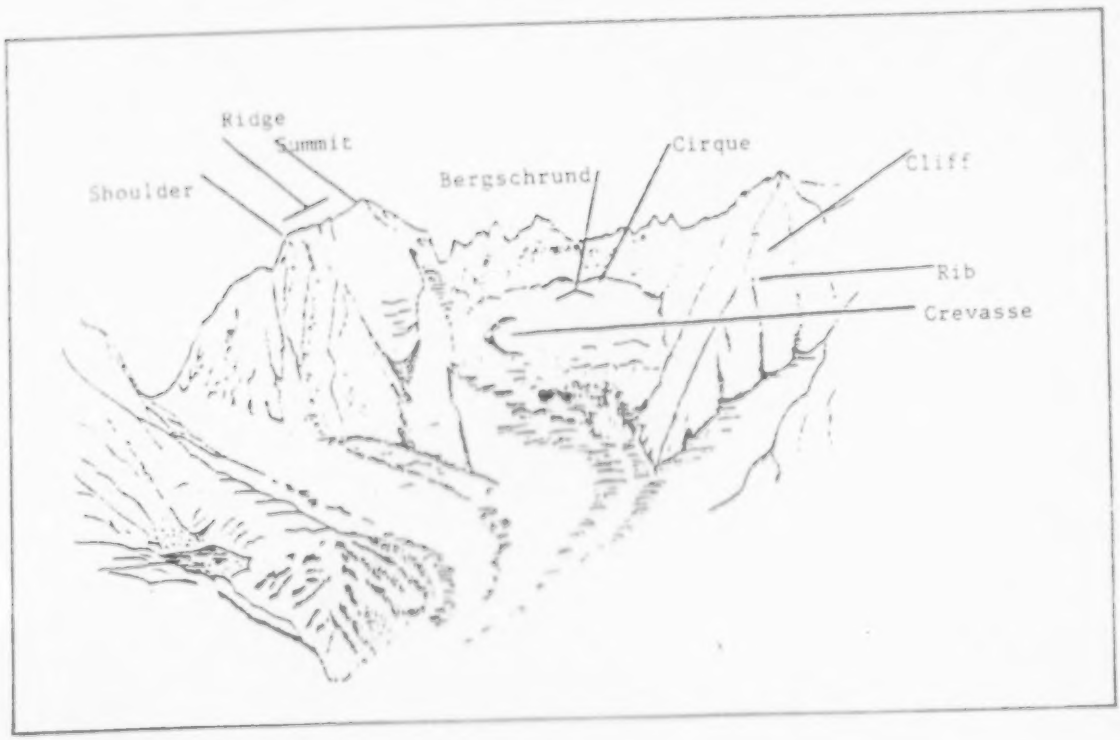

Mt. Everest - 29,002
Statue of Liberty - 305
Gateway Arch - 603
Eiffel Tower - 1052
Great Pyramid of Cheops - 480
Angel Waterfall - 3212
Empire State Building - 1472
Sears Tower - 1559
Warsaw Radio Mast - 2130

answer sheet

answer sheet

HOW MANY PARTS EQUAL A WHOLE?

RIB	An elongated elevation running the length of an object as a strip of land between furrows.
CREVASSE	A break, opening, or chasm of some width and considerable depth as a split or cleavage through massed ice, glacier, snowfield or earth after earthquake.
CLIFF	A very steep perpendicular or overhanging face of rock, earth, or glacier ice of considerable height.
CIRQUE	A circular space in mountains.
SUMMIT	The highest point, ridge or level of a mountain or other feature (peak, top, crest, apex).
RIDGE	A range of hills or mountains or upper part of such a range: an extended elevation between valleys.
BERGSCHRUND	A deep and often broad crevasse or series of such crevasses frequently occuring near the head of a mountain glacier.
SHOULDER	The part of a hill or mountain near the top: the slope below the summit. A lateral protrusion or extension of a hill or mountain.



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* MOUNTAIN RANGE TRIVIA

Certainly the Himalayas are well known throughout the world. This is also true of other mountain ranges. Some have gained significance as natural borders between nations, some as recreational areas and still others because they are unique geographically. Below are the names of twelve such ranges. Try to match each of these terms listed here with the statements below.

ADMIRALTY	ALLEGHENY	ANDES
APPALACHIANS	BALKANS	BOHEMIAN FOREST
BLUE MOUNTAINS	BLUE RIDGE	HIMALAYAS
HINDU KUSH	LAURENTIAN	URALS

1. HIMALAYAS — Asian mountain system extending east from India through Pakistan, China, Nepal and Bhutan into Tibet.
2. HINDU KUSH — Second highest mountain system in the world extending west from Pamir Knot, north Pakistan into northeast Afghanistan.
3. ALLEGHENY — Part of the Appalachian Mountains extending from Pennsylvania to Virginia.
4. APPALACHIANS — Rich in mineral resources, including coal, iron and natural gas. Extends from Quebec, Canada to the coastal plain in Alabama.
5. BLUE MOUNTAINS — Part of the Columbia Plateau located in Oregon and Washington. Its upper wooden slopes are used for lumbering.
6. BLUE RIDGE — Range of the Appalachian Mountains containing the highest point in Eastern U.S.; Shenandoah and Great Smokey.
7. BOHEMIAN FOREST — Mountain range extending along Czechoslovakian-West German border into Austria. Contains many marshes, swamps and peat bogs.
8. ADMIRALTY — Mountain range stretching along the north coast of Antarctica.
9. ANDES — Mountain system that extends more than 5000 miles through South America.
10. BALKANS — Continuation of the Carpathian Mountains that extend from Yugoslavia through Bulgaria.
11. URALS — Forms the traditional boundary between Europe and Asia.
12. LAURENTIAN — Recreational mountain area in Canada.

*Consult Answer Section.

answer sheet

TREKKING AROUND

Johnny Appleseed	Also known as John Chapman, Johnny Appleseed walked his way around Pennsylvania, Ohio and Indiana and urged the planting of apple orchards everywhere he went.
Gertrude Benham	Walked the world for thirty years (seven times around) visiting most every pat of the then British empire. First woman to climb Mt. Kilimanjaro.
Daniel Boone	Daniel "cleared the path" for what was called the Wilderness Road, a trail that led early pioneers and settlers into the southwest. That's what we call Tennessee and Kentucky today. Many of the adventures that Daniel encountered on the Road have become a part of American folklore.
Alexandra David-Neel	First woman to reach the forbidden city of Lhasa in Tibet.
Hernando DeSoto	In 1539 DeSoto left Florida on a long walk that took him through Georgia, Alabama, Mississippi, Louisiana, up to what is now Tennessee, across the Mississippi River and south to Oklahoma.
Sven Hedlin	DeSoto walked a good part of the southern part of our country but it seems the jopurney of Hedlin was even longer. This Swedish explorer walked across the central region of Asia, through Takla Makan Desert and over the Kunlun Mountains into Lhasa, Tibet.
Sir Edmund Hillary and Tenzing Norgay	These two men share the spotlight for being the very first individuals to climb Everest. Sir Edmund, a New Zealander and Norgay, a Nepali accomplished first what some 100 individuals have done since.
David Livingstone	Most people think that Dr. Livingstone is a character out of fiction but he did some extensive walking before he was written up by Henry Stanley. Crossing the mid-point of Africa he discovered Victoria Falls, the Zambesi River, walked through the Kalahari Desert and tried to find the source of the Nile River. You might say this was osme serious walking.
Benton MacKaye	MacKaye gets the honor of being the father of the Appalachian Trail. Originally he thought it would be nice to have a footpath that led from Maine to Georgia. That's quite some distance.
Reinhold Messner	Messner certainly ranks special recognition. He has climbed more 8000 meter mountains that any other individual known in history. That means he has climbed the summits of four 8000 meter mountains and repeated

	the trip on one of the peaks for a second time.
John Muir	It almost seems as if Muir walked around the world. He is known in this country as the founder of the Sierra Club and his writing has sparked many to take to the trails.
Marco Polo	Leaving Venice and going on into China, Marco Polo ranks among the most famous of travelers. Although some of his journey was by boat we can't forget those long walks through the Middle East and Asia.
Myrtle Simpson	In 1969 Simpson was the first woman to trek across the North Pole ice cap.
Fanny Workman	Extensive travel to Himalayan Mountains. Held woman's record (1906) for climbing 23,300 feet.

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